THE WOMEN'S INTERNATIONAL QUARTERLY.

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THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1919.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Lucy J. Tritton,

President of the World's Y.W.C.A. 1894-1898; 1898-1902; 1910-1914.

LUCY TRITTON was first brought into contact with the Young Women's Christian Association on her marriage, at the early age of nineteen, her mother-in-law being one of the early Committee formed by Lady Kinnaird, the first London President and founder. She helped in the founding of one of the earliest London hostels, and took an active part in the organization of the "Union Internationale des Amies de la Jeune Fille," which in Great Britain was originally worked side by side with the Young Women's Christian Association. As mother, she was proud when her daughters followed in their turn in her steps, and often observed to me as one or another took up work in different departments, or went abroad to further its interests: "You see I am giving you something better than myself."

As hostess, her house was for many years a gathering-place of the nations, and it was because of her international sympathies, because men and women of wide and

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varied interests came naturally to ask her advice, because she had time to listen and assimilate, and made time to think and to plan, that we looked to her to lead in the internationalizing of the Young Women's Christian Association. It was natural that she should become the first President of the Executive Committee of the World's Y.W.C.A. in 1894. The Association also owes much to her husband, J. Herbert Tritton, whose advice and counsel she always valued, and whose kindly welcome has cheered so many of their visitors in London or at Lyons Hall in Essex.

There were three things above all others that Mrs. Tritton promoted through the Association—evangelization, a high ideal of home life, and internationalism. As I look back I see how she made her house a centre from which the Gospel of Jesus Christ radiated. She early adopted the plan of lending her home for drawing-room meetings, a method of Christian fellowship invented by Lady Kinnaird in Mrs. Tritton's younger days. Her friends were invited to simple Gospel talks by Lord Radstock and others, to Bible readings by Major Baring and many laymen, to meet Christians from foreign parts or for quiet hours of prayer for special undertakings. She was glad to lend her room for anything that could make men see what the Gospel really means, and she took an active part in preparing for the great interdenominational missions, such as Moody and Sankey's, which were such an inspiration to many of her friends, when she was still young. She was never ashamed of inviting people of all kinds to these gatherings, and especially young people, for whom she had a peculiar sympathy all her life, even when years of experience made her outlook different from theirs. She believed in the personal method of evangelizing, and eternity alone will reveal the many feet she set on the upward path, the many hearts whom she drew to faith in our Lord Jesus Christ and love for His service and kingdom.

All who knew her remember the infinite pains she took in securing that the Young Women's Christian Association should ever stand for this kind of service. Whether it was in formulating the World's Y.W.C.A. basis, when she was in correspondence with leaders of the Church in all lands, or in preparing the call to the World's Y.W.C.A. Week of

Prayer, which was finally fixed for the second week of November, and which she felt must be established if the Association was to do its true work in every land, or as convener of the Quadrennial Conferences of the World's Y.W.C.A., in all she had the one end in view, that the Association might so organize all its work as to present that which is vital for the knowledge of Jesus Christ as the Saviour of the world.

But, first and foremost, Mrs. Tritton was international, and it is to her wise forethought, careful judgment and large-hearted love that we owe the inception and carrying out of the policy which has kept our World's Y.W.C.A. together all through the terrible experience of these last years. At the annual meeting of the World's Y.W.C.A., which was held shortly after her death, Lord Islington, one of Britain's international statesmen, in taking the chair, called attention to the striking fact that before a League of Nations was thought of, while the idea was being born and policies worked out, the Young Women's Christian Association had realized it! The Association, he said, was a League of Nations already formed between nineteen countries, and he looked forward to the day when the same bond that so evidently bound the women of the World's Y.W.C.A. together in fellowship and service would bind the nations of the world in the same way. It must be noted, he went on, that it is a spiritual tie that alone holds, and gradually permeates and moulds practice.

In less advanced times, before steam and electricity had shortened distances, it was not so easy to weld people of different nationalities together, but Mrs. Tritton had no race prejudice. Her faith was so Christ-like that to her there could be "neither Jew nor Gentile, bond nor free, male nor female," and she set herself to make others feel the same. From India and Japan, China and Africa she brought delegates to World's Y.W.C.A. Conferences; she delighted in the International "Camp" held at Stockholm in 1914, with girl delegates from nine countries, of which she heard much from her daughter Annette, one of its leaders. This sense of international sisterhood in our Association has come step by step,* and at each step Mrs. Tritton was in

* Those who are interested in the growth of the World's Y.W.C.A. are specially referred to Miss C. H. Spencer's article in this "QUARTERLY" for January, 1914, "Milestones of Association History."

the forefront, not least by her able leadership at the World's Y.W.C.A. Conferences she attended. She presided in London in 1898, in Berlin in 1910, and was Vice-Chairman at the Conference in Paris in 1902. None of those who were present at the meeting of the World's Committee at Swanwick in 1912, when she was Chairman, will ever forget the way in which she drew out the full contribution of the many nationalities represented there, or her wonderful grasp of the problems lying before the World's Y.W.C.A. in the future. In all her endeavours to realize this international spirit she herself would have attributed much to her fellow-workers, and especially to the American General Secretaries of the World's Y.W.C.A., Miss Annie Reynolds from 1895 to 1905, and Miss Clarissa Spencer since that time. I think everyone who now visits the meetings of the World's Y.W.C.A. Committee, under the leadership of the Hon. Mrs. Montagu Waldegrave, feels that we look at things not from any British viewpoint and not guided by any British prejudice. This is largely due to the spirit of our first President and her constant and deep devotion to the Lord Jesus Christ, with Whom was no respect of persons or prejudice whatever.

Mrs. Tritton took very special interest in the Continent of Europe, bred of her experiences as President of the British Branch of the "Union Internationale des Amies de la Jeune Fille," and nothing gave her greater pleasure than to welcome fellow-workers to her own home or to the weekly "At Home" held for years at the World's Y.W.C.A. Office, for Mrs. Tritton was no merely nominal President. She was constantly, almost daily, at the Office, and it was her habit to be with her husband in London during August and September, when visitors from abroad used to be in such numbers in the British metropolis, and when secretaries and many others must be out of town on holiday. She was practically Secretary as well as President during those summer months, and greatly valued the personal contact it gave her with the work. There came to the Office not only senior friends but girls of all lands, for before the war London, like other capitals, had become a cosmopolitan city; girls with a knowledge of many languages were being required in banks, commercial houses, and Government offices, as well as for teaching and nursing.

Moved by the needs of these young women, Mrs. Tritton took the initiative in starting International Homes and the International Club in London, where many have been greatly helped in days of loneliness and difficulty. It was in connection with this club that a Christmas party for German girls, many of whom still remained in London, was arranged in the winter of 1914-15. Only a few days before it was held came the news of the death at the battle-front of her youngest son, the first break in her family of nine children. She refused to allow any change to be made in the arrangements. The party was held, and although she was not herself present one of her daughters took her place, bringing messages of welcome and greeting to the large number of girls and their friends gathered together.

The illness that took Mrs. Tritton from us began some years ago, and she felt keenly her growing inability to take active part in the concerns of others, but she loved to think her friends were "carrying on." None ever went to her during those last months with World's Y.W.C.A. news or told her of the way in which the call of God through the war had come to the Association in many lands but found her alert to hear and full of ready sympathy. Through her daughters, actively engaged in different forms of national work, she entered with keen interest into the new opportunities of service opening to women. She loved to have her children round her, and their unfailing care and constant presence were the great stay of her failing years; one was always with her as also her faithful maid. They attended to every want, and kept her to the end in touch with the outside world.

There were a few committees which she did not leave during the first year or so of her growing weakness, notably that of the Training Department of the British Association, of which she was Chairman. Training was always near her heart because she set before her fellow-workers a standard of efficiency which she thought essential to any work that went under the name of Christian. She knew this could not be attained without study, and she knew her ideal—that the Young Women's Christian Association should be established in every land—could not be attained without an army of women of trained intellects and wide intelligence. She also knew that a time of concentrated

attention on the things of God, which is at the centre of all Y.W.C.A. training, and a growth "in grace and in the knowledge of our Lord Jesus Christ" were essential to the Christian leadership she desired to promote.

With the personal help of Lilian Jenkyn-Brown, one of the young leaders in British Association work, and a legacy from her of £2,000, to be used for the promotion of training, and under the successive leadership of Lilian Duff, Frances Field, Lucy Brown-Douglas, and Winifred Sedgwick, Mrs. Tritton saw the British Training Centre established at 43a, Acacia Road, London, N.W. An emergency fortnightly course for war work, in co-operation with the Y.M.C.A.'s similar training scheme for war-time activities at Mildmay Park, was also a great interest, while visits from members of the staff of the Training School in New York, especially Elizabeth Wilson and Caroline Dow, brought her peculiar pleasure. With Dora McCarthy, National Secretary for South Africa, with Helen F. Barnes (now succeeded by Amy Snelson), National Secretary for Australasia, and others from Australia, she joined in spirit, if not in person, in promoting training in those countries.

If this short account of our first World's Y.W.C.A. President stimulates the Presidents of the Associations in other countries to inaugurate a training department, then it will not have been in vain. If Christian women from Sweden and Norway, from Denmark and the United States, from Germany and Great Britain, can together go forth to win the young women of Asia, Africa, and South America to Jesus Christ then the prayers of Lucy Tritton will have been answered, and her life's work continue to bear fruit in eternity as well as in time.

EMILY KINNAIRD.

The Secret of Her Influence.

In trying to pass on to others something of what Mrs. Tritton was and of her influence, the outstanding characteristic which one recalls is her motherliness, mother-heartedness one might call it. It was the secret of her power and her charm, and it was her mother-heart which, not confined to her own children, nor to the girls of her own immediate surroundings or even of her own country, stretched out to reach the girls of all the world, and made her so pre-eminently the leader and director of the World's

Y.W.C.A. during its first two decades. There must be few women who had such close and personal touch with women all the world over in a friendship so real that no mere official correspondence could cover it, but in which women from every land felt sure of Mrs. Tritton's true interest in the personal details affecting their daily life as well as in the wider and greater questions which drew them together.

Those who saw Mrs. Tritton presiding over a World's Y.W.C.A. Conference, whether in London or in Geneva or in Berlin, realized how great her power was and how strong her influence, and that power came because of her love, and through that love she was able to inspire great trust and confidence, a trust which was never disappointed.

With this mother-heart Mrs. Tritton combined statesmanship to an unusual degree. Long before the World's Y.W.C.A. came into existence she was planning for a much bigger thing than an Association in Great Britain. She felt the need for work for girls was one all the world over, and no one was more glad than she when at the Conference in Geneva in 1902 it was decided to undertake work in non-Christian lands. It was a big step to take, yet Mrs. Tritton was always very conscious of God's leading in the decision, and it has proved to be a step into a fuller, freer, and richer service for God.

Owing to her great gift of statesmanship and her wide vision Mrs. Tritton early saw that as the work was developing widely so it must grow deeper, and she laid great stress on the need for thoroughly trained secretaries. If the Association were really to be the power for Christ in the world, which she longed to see it, work must be carried on by secretaries of real spirituality and ability, thoroughly prepared for their work; to this end she laid great emphasis on the training of secretaries. Some of her last active work was done in connection with the Training Home in Great Britain, a scheme very dear to her heart.

A life such as hers, filled with the interests and cares of her own family—and never was there so devoted a mother and grandmother—and with interests and responsibilities of the World's Y.W.C.A., not to mention the many other objects which laid claim to her sympathy, could not have been lived apart from the power of Christ. Her whole life was consecrated to His service, and because she lived

in His presence she was always ready to help others. She was never too busy to listen patiently, never too weary to write the words that made all the difference to some lonely soul, never too far removed by her position or surroundings to respond to even the inarticulate cry for friendship.

Our friend and fellow-worker and leader has gone on before us. It is left to those of us who remain to carry on the work she loved, and to see that our Association deepens and extends the world-wide and world-embracing ideals she gave to it.

ETHEL STEVENSON.

War Work in the Far East.

1. Among Japanese Refugees in Siberia.

MICHI KAWAI.

THE Y.W.C.A. in Japan realized that it should do something for Siberia, and when Miss Matthew went there with the American Red Cross unit, the 2nd of September, we felt that some Japanese women should go there to investigate the situation. Our secretaries called upon individual committee members to form a group for Vladivostok. Our home life is complicated, and so the mistress of a house is not free to leave home for even a few days, and although some ladies wished to join the party it happened that I had to go alone.

It takes only two days and a-half to get to Vladivostok from Tokyo. Our passage was very smooth, and on the boat we met several American men and women who were going for the Red Cross and the Y.M.C.A. As soon as we arrived in port on the 14th, Miss Matthew and Miss Fonda came on in their uniform, and we had no difficulty in landing. Soldiers, officials, coolies, in fact, everybody recognized the Red Cross uniform.

It was a kaleidoscopic confusion which I saw on the wharf; soldiers of the Allied Armies, Chinese and Korean coolies, women who looked like refugees, Japanese women

in their native costumes, huge Russian drivers, and very neat Czech soldiers alongside the American men in their Red Cross uniforms. Everyone was shouting, and I was almost afraid when our chauffeur drove our huge Red Cross car through that motley crowd. . . .

The offices were packed with refugees and loafers. Such filth and such smells I have never experienced. The freight cars, which were used as houses for refugees and lodgers, were certainly unique. The sanitary conditions were unmentionable. Crowds of people came into the office, and two women and one man, who spoke several languages between them, interviewed individuals. One man was an Armenian who had been in America, and came back to get his family out of Russia. He was ready to leave Vladivostok. His face was beaming, and in his excitement he talked very fast. I gave him two Japanese dolls, saying, "These are for your children." In his joy he seemed just like a child himself, and I can see him yet hugging those toys as he hurriedly left the place. The several men's heavy European suits which we took with us were given to men who were too proud to ask for help. Everything we handed out was appreciated by these people.

Through the kindness of the Japanese Military Headquarters we saw the biggest Japanese barracks, the Japanese Red Cross Hospital and one Military Hospital. An automobile was placed at our disposal for an afternoon. In another auto was the military officer who escorted us. I asked why he had used an extra auto, when he could just as well ride with us, for our car was very big for the three of us. I was told that, in the Japanese Army, no military man is allowed to ride with women. The attitude of the Japanese Army officers was most cordial. We had, I think, three or four cups of tea within one hour. It was a very funny picture to see about ten officers interviewing two Japanese women. When the question was put to them, "What can women do for the soldiers?" they could not answer. Warm clothes are furnished to them we learned, and outside of that perhaps reading matter would be most acceptable. "If you like," one of them said, "tobacco and candies," and I said to them, "Of course, we really wish to do some real service, and if they do not need clothes we will try to gather whatever

they wish to have, but as to tobacco that is not along our line." When I asked individual soldiers as opportunity presented itself, invariably they replied, "Writing paper, newspapers and magazines." This made us realize that this is a great opportunity for us to send in some good books and periodicals. A Y.M.C.A. secretary (Japanese) suggested that letters written by school children and sent to individual soldiers would be welcome.

There is one Japanese school in Vladivostok and the children were asked to draw pictures on postal cards and in a few minutes over 1000 postal cards were gathered. We took these with us when we went to visit the sailors who live on the warship *Mikasa* very near the wharf. It certainly was a great pleasure for these sailors to have them.

We want, from now on, to gather letters from school children in Japan and send them on to these soldiers who long for letters from home, but which come to them very seldom, and perhaps some of them have no home at all.

In the Japanese Red Cross Hospital there was no Japanese patient. Of the 270 patients, most of them were Czechs, and very few French or English patients. There was a young fellow, Taylor by name, age 19, who was very severely wounded. When I went to see him his face was as rosy as a little girl's and he looked very very tiny in his bed, but he spoke so cheerfully and said that Japanese doctors and nurses were very kind and that he had no want at all. He is from London, and when I said to him that I, once upon a time, visited London, he was almost beside himself with joy. The sole difficulty in that hospital seemed to be that of language. The Japanese doctors and nurses were devoted to their work, but they could not speak Russian nor German. Most of the Czechs spoke German, and even English is very little spoken by those nurses. However, the Czechs are beginning to learn Japanese and it was very interesting to have them greet us with their Japanese phrases.

At the Army Headquarters I was asked whether my visit to Siberia was limited to Vladivostok. To which I answered that, if I were not in the way, I wanted to go as far as I could. One of the Generals smiled, and said, "Certainly, women-folk are really in the way, but if you care to go we will arrange a place for you in the special

car which will take General Otani to Habarovsk, which is about 600 miles north of Vladivostok. Two days later we two Japanese women were the only women in the whole car which carried the General and his staff, newspaper reporters, a Buddhist priest, and several interpreters. As the double windows were shut very tight and steam heat at its highest temperature, we were parboiled or steamed in the compartment. Many a time I asked the porter by gesture to open the window. He would answer with his hands that the air was very cold outside, and that it was a waste to send out the comfortable, warm air outside to heat the Siberian fields. Seldom have I suffered as much from heat. Thus we travelled for thirty-six hours, and late in the evening of the 22nd of October we reached our destination. Immediately we tried to find Y.M.C.A. cars. We found two; they were locked. We returned to the station, and a Japanese officer sent a soldier to investigate, and after waiting half-an-hour we were taken to a car which stood in the midst of many other freight cars. Inside were several Y.M.C.A. men, and they gave us the warmest welcome, and said they had just been talking about the Y.W.C.A., and that they needed good women to work with them. They said, "Now you are here, and we welcome you. Send to us some Association workers, and certainly we can give them plenty of work. Vladivostok is not the place; Habarovsk is the centre of Siberia." (Perhaps the centre of the universe to them.) "We can just start any sort of work among the Russians." We spent a comfortable half-hour in the car and then tried to get back to our car. We wandered over a multitude of tracks, going back and forth. The wind was piercing and the snow was already heavy on the ground. Mr. Simons, in charge of Y.M.C.A. work, asked us into his parlour car to warm up a little. He has three freight cars; one is fitted up very beautifully as a living room, one for his bedroom, and another for his kitchen and servants' quarters. He told us that these cars were offered him by the Russians themselves. They also offered him a brick building in the Cossack Compound, which is to be used as a Y.M.C.A. hut for Cossack soldiers. He has another big warehouse, three stories high, and the whole thing was given him, and has four or five assistants. This shows how popular the Y.M.C.A. is in Siberia.

The town was far away, and at the station was only one room, which was a waiting-room and also a dining-room. Behind the counter were three men who spoke only Russian. On the counter we saw cold meat and a huge leg of mutton. We got two portions of meat and mutton, bread and tea, but the table was so filthy, our neighbours were smoking, chewing or quarrelling, and the whole atmosphere was most disgusting. At last Mr. Simons found our train for us, which was at the end of the car track. There was hardly anyone in it, except a porter and two young orderlies, who tried to be very kind to us. They said "You have no blanket!" We replied that we had been very comfortable for two nights with our steamer rugs, and as the car was so very warm, we did not need blankets. But very soon one of the boys brought us four pairs of double blankets which he insisted upon our having. After he closed our door we laughed until we cried for we did not know what to do with these heavy warm blankets. There was no place to put them, but finally we piled them on a little footstool, which was also used as a table. With these warm blankets, steam heat, double windows, and heavily barred door, we just panted.

Habarovsk is not a commercial centre, but from the very first it was a military station, and naturally the streets are poorer than those of Vladivostok. I happened to hear of a Japanese woman who had lived in Siberia over twenty years and had a big store in this city. I called upon her, and her information about Japanese people in that town was very illuminating, and, though she herself was not a Christian, she longed to have the Salvation Army come to clean up the place. "I am very glad" she said "that you people have come from so far. We need workers like you, and there are many deplorable things existing here." Then she gave many instances about Japanese, Chinese and Russians, but chiefly the condition of Japanese women and corrupted Russian officers. This place stands on the bend of the Amur River, and ordinarily the transportation is very good, both by rail and by water. If a well-established water plant were put in the city would never suffer from lack of water; but now, even though the river is so near, the citizens must buy their supply of water from one or two water stations. The wind was very strong as it blew over this big river, and we could

imagine the suffering during a severe winter. It is reported that this winter most of the Japanese soldiers on the fighting line will come back as far as this city, and that as many as thirty thousand will spend the winter there. There are very few Czech soldiers there, Japanese, American and Cossack soldiers predominating.

In the American Y.M.C.A. hut we saw Mr. Trueman, who ordinarily works in Nagasaki. He gave us hot chocolate and carnation cream, which was the first time we saw cream in any Association hut. The floor was covered with saw-dust; rough tables and chairs were placed here and there, and about six or seven workmen were fixing stoves. One soldier was playing on the piano, several were playing chess, and a huge crowd was standing around a counter to get something to eat. I was told that the hut had been opened ten days before, and that on that occasion the American Colonel in charge of the barracks gave the opening address and was the first to play the piano. Thus, from the very first, Mr. Trueman had the full co-operation of the army people. There is nothing like it, he repeatedly said, and he looked like a boy, he was so happy in his work.

I was much interested in a note-book which was shown me. It was made up of three columns: the first for the soldier's name, second column, address, and the third column the name of the subject which he desired to study. In the third column I found a great deal of mathematics, Bible and Russian asked for; one or two requests for philosophy. This shows that the soldiers who frequent the Association are college men who wish to continue their work during their leisure time. One soldier had told Mr. Trueman he did not wish to have any trash or story books. "Please give me books on philosophy," he said, and then he mentioned the names of the books he wanted. What these Associations in the different centres can do is beyond the imagination of those who have not visited the places for themselves. In the Japanese barracks is a church building which has already been given to the Japanese Y.M.C.A. This building is surrounded by soldiers' barracks. It was in good condition, solid cement floor, and unbroken glass in windows, which had been something unusual to see. As soon as the Japanese Y.M.C.A. sends enough secretaries to man the situation, the place will be fixed to satisfy the soldiers.

The Japanese Consul in Vladivostok said there were 4,000 Japanese in that city; of that number some ten or fifteen are Protestant Christians. The man who was attacked by the Bolshevik in the early spring, causing the landing of the Japanese soldiers in that city, is a Christian. His brother was killed instantly, but though he and his nephew were shot, they recovered. I was asked to address the Sunday meeting of a group of Christian Russians for a few minutes, and I felt as if I were living in the days of "Quo Vadis." We gathered in an upstairs room, with lamps hanging here and there on the wall, also some Bible verses in Russian script. In the centre of the room was a huge stove; the improvised platform was rather rickety when the bearded preacher stood on it. The whole audience, when we entered, was kneeling, and each one was saying his prayers in a soft voice. Their attitudes were most reverential and their clasped hands showed the agony of the soul's conflict. As I finished my talk they crowded around me, young and old, men and women, all had to shake hands with me. At a glance, I saw that this audience represented the common people, usually small shop-keepers, artisans and peasant, which are after all, I think, the rising generation, and in whose hands rests the reconstruction in Russia. What they call "the intelligencer" have no hope in Russia and many of them have fled. These common people have a love for their country and a hope in the future. I was invited to tea at one of their homes. They spoke in Russian and I spoke in English and Japanese, sprinkled with a little French—no one understood the other, but we really had a delightful time.

A few days later the Japanese Consul-General gave a tea in our honour and it was said that, aside from the reception given Ambassador Morris, there had been no such international gathering as at that tea.

I regret to say that only the unpleasant side of Japan is known in Vladivostok, and I think the anti-Japanese feeling is quite strong, not only among Russians but among other nationalities. Here is a great mission for the Japanese Christians to show the better side of their country, and also for them to work for true fellowship with other nationalities.

More and more I see that only in Jesus Christ can we have real fellowship and union. Racial prejudice exists

everywhere. The way to eliminate it is not by having business men, intellectual people, and Government representatives of different countries come together and shout "Hurrah" or "Banzai" and drink champagne together, but a drink of cold water must be given by the Christian people to even the smallest in the name of Jesus Christ.

If I talk only about the dark side of my country and the dark elements working in other countries I become most pessimistic. One day I could not help weeping in thinking over the sins and wickedness of people, and especially my compatriots in other countries. But in reading once more the Sermon on the Mount and thinking of the social conditions which must have existed in the time of Jesus Christ, and remembering, in spite of that, the trust He had in human beings for their future development and the bringing in of the kingdom of God, my courage returned, and with humility I bowed to Him Who is the father of all nationalities. In the kingdom of God there are no foreigners.

II. At the Shanghai Y.W.C.A.

EDITH JOHNSTON.

Since about November, 1917, there has been a weekly Red Cross class held at the Association on Wednesday afternoons from 2.30 to 5 p.m., with the exception of the three summer months. Mrs. Marsh led the class, and I was appointed to assist her, and to send out notices and enquire about absent members and generally "mothering" the class. All the materials, etc., were supplied by the British Red Cross, and the work when finished was sent back there. Before the summer the work done was mainly rolling bandages. We had only eight machines, but they were kept very busy. Also three or four of our workers did the final folding, pinning and packing of the bandages; but the greater number of our workers did the preliminary work, tearing the material into strips, and rolling it roughly in preparation for the machines, and many of them took the pieces of cloth home with them, and tore and rolled them there. The work thus done was, of course, more than sufficient to feed our eight machines, and the surplus was passed on to some of the other British working groups to be finished. The selvedges were knitted

into face-cloths, and some of the women also knitted socks. All this work went through the British Red Cross to our hospitals in Egypt.

Since the summer the character of our work has changed, as the Shanghai British Red Cross was asked to concentrate on the supply of warm garments for our soldiers in Siberia, so now our workers are busy knitting sweaters and mufflers and socks and making flannel singlets, and those who did not know how to knit are being taught by those who do. Since the beginning of the armistice the interest and attendance has slackened, but we are going to send out a letter explaining that the need is still there, and that the soldiers will probably have to spend the winter in the intense cold of Siberia, even though the fighting has finished.

As it chances our work has gone through the British Red Cross and our money has mostly gone through the American Red Cross. In the spring when the big American Red Cross drive was on, though the Association did not officially take part in it, our members were told from it and encouraged to help as individuals, and many of them worked for it and gave to it.

Then this autumn, when the call came for doctors and nurses for Siberia, the staff and students (two American women doctors and two American nurses, two Chinese women doctors, four or five Chinese women medical students in their senior year of training, and ten Chinese women nurses also in their final year of training) of one of the Women's Medical Schools here volunteered *en bloc*, and were sent up to Vladivostok by the American Red Cross. The Red Cross looks after their outfit and board and lodging, I understand, and the Shanghai Young Women's Christian Association, assisted by the National Committee, has guaranteed the allowance for extras and incidentals for the ten Chinese nurses while they are there, *i.e.*, $4 a month each, and this is being raised from our Chinese constituency. These doctors and nurses are working mostly among the refugees up in Vladivostok and Harbin, but some of them have been also helping with the soldiers, and are reported to be doing splendidly.

We have also co-operated with all the other agencies in the big " War Work Drive," held a week or two ago for the Y.M.C.A., Y.W.C.A., Salvation Army, etc., war work,

our chief duty in addition to lending some workers being to distribute information and canvass among the girls' schools in the city.

This sums up our war work here, and it probably seems little compared with some of the Associations at home, but we feel very pleased with it, not so much from the point of view of material output as because of the deeper results. It means that the horizon of these Chinese women has been enlarged, that they are learning to look not only beyond themselves and their families but even beyond their own nation to the need of the world outside and to realize that it is some concern of theirs. Then it has meant some very valuable contacts with women whom otherwise we might never have met, for quite a number who came to the class are not members of the Association. Also it has filled many idle hands with work and prevented much mischief; knitting particularly has proved quite a successful counter-attraction to gambling. For example, there is one wealthy family where there are six or seven daughters-in-law, none of whom has much education, and as they had nothing to do they spent their time gambling. Now, however, they knit sweaters, and have not time to gamble, for if they do some of the other sisters-in-law might take advantage of it and get their sweater finished first. We have got one of these women on our Red Cross Committee now and hope to gradually be able to give them still more worth while things to fill their lives.

Our Red Cross Committee is quite new—only three weeks old—and consists almost entirely of people who have never been on a committee before, and are very embarrassed and very tickled with it all, but I hope we are going to be able to make something of it. We don't want this work to die with the war, and we are trying to give our members what we conceive to be the Red Cross ideal, readiness to respond to an appeal for help from whatever quarter it may come, and we hope we may get some to undertake definite training for first aid, home nursing, etc.

We shall probably remain affiliated to the British Red Cross till the Chinese Red Cross is sufficiently established; then our Branch will join on to it.

When the war work is finished, and while there are no other special calls on, we may continue as a working group, making garments for distribution.

December, 1918.

The War and Woman's Work in Italy.

Teresina Campani-Bagnoli.

When the war broke out, Italian women were certainly not ready to meet the new and urgent national needs. They were caught in a transition period, which, however, held out hopes that they would rise to the new demands upon them. For some little time past Italian women had begun to work in factories and offices, and in August, 1916, the long-talked-of laws to regulate female labour were at last passed. Women's work in Italy in normal times was placed, however, in a different category from that of men. Legislators bore in mind that women should always have lighter labours assigned to them than men, in view of the generative functions for which they were created, so that their physique should not be weakened, and their own health and that of their children be endangered, a matter on which Italians lay great stress.

But, obviously, in abnormal times all this had to take a secondary place, and like the soldier, who must risk his life for his country, so women had to take on hard tasks, and even dangerous ones, when war overturned our whole way of living. However, even so their physical necessities were borne in mind as far as possible. Many works opened rooms where nursing mothers could consign their babies during work hours, and where they were cared for in accordance with the latest scientific and hygienic laws. Committees that had of recent years been formed to watch over the welfare of pregnant women were multiplied, seeing to it that women's work was lightened during the last term of pregnancy and after their confinement. Rest and recreation rooms were also instituted by the larger firms, indeed it is not possible within my limits to enumerate all that was done for the female worker. Suffice it to say that it was ever borne in mind that woman is the life-giver, and the preservation of the race the first consideration. This is a most fundamental Italian point of view on which I wish to lay emphasis. Besides the committees which had already been formed, and were subsidized in many cases by the local authorities,

some of which before the war also had Government support, the war called into being many private enterprises.

Superficial observers of Italian home life think that Italian women are nothing but little housewives, only capable of darning, knitting, and cooking; but this is not so. Italian women of all social classes have developed greatly during the last ten years, and the war had matured them and precipitated their development, but so much at least is true, their centre of action is always the family. Without discussing whether this point of view is good or bad, let us examine their status.

Tradition, regulations, laws, have all combined to put limitations upon the Italian woman. As a girl, she is subject to her father, or, in his absence, to a family council; married, she is inexorably tied to her husband, who is free if he chooses to dissipate her dowry in riotous living, so bound that even if a tribunal grants her separation from the man who has vowed to love and cherish her, she still cannot dispose of her own property. Indeed in many cases, where the man can plead that he is more or less indigent, she is forced to support him, even if his indigence is due to his loose living and vices. Further, she cannot enter a profession or carry on business, however honourable, without his consent, odious legal dispositions that abase her in the eyes of the world, sap all her energies and weaken all the good intentions of the most energetic of women, such as this strong and exuberant land knows how to produce. Think what potentialities for good are thus left to run to seed!

Nor is the Government behind the law and custom in its treatment of professional women, who must pay the same taxes as their male colleagues. For example, a school-teacher who dies after having given her services for long years—the case is typical and of everyday occurrence—leaving behind her a small indigent family, does not receive an iota of the pension to which an equal number of years of service would have entitled a father. And mind, she will have regularly paid her quota to the pension fund. This is simply a crying injustice, and one which, if women could make their voices heard in the Government, would long ago have been rectified. But it is an idea ingrained in the mind of the average Italian man that women have no need of money.

Is it any wonder that things being so Italian men despise the work of women, dismissing it with an ironic smile that jars the nerves of the most temperate and disgusts the more advanced among them? Indeed, a man who marries a woman of some culture, who even ventures to call herself a feminist – odious word—is openly pitied by his male friends and hardly dares to show that he differs from the conventional verdict. And the woman, seeing herself thus despised and humiliated, has recourse to deceit, the weapon of the slave, and while still cherishing her view, proclaims herself a foe to feminism. This not in order to curry favour with men but to be left in peace.

Let us reveal some of the secrets hidden behind Italian house-walls. The home is, of course, the woman's realm, where everything depends upon her, but the man, father, husband, or brother, whoever he be, never lets her forget that he regards himself as the most important person in the family, even if he be a ne'er-do-well and a cumberer of ground. His pretensions are the same be he the bread-winner or only the bread-eater. Though the woman may have worked all day in a factory, at dressmaking, or teaching say some twenty or thirty turbulent pupils, never is this fact taken into the smallest consideration by the men of the household. At the appointed meal-time the dinner must be ready. Woe to the hard-worked woman if it be a moment late, if the soup is too salt and the vegetables ill-cooked and sodden, and yet more woe if the poor thing confesses frankly that the servant (in richer houses where such can be kept) or the elder child (in workmen's houses) has been careless. It is she who has worn herself weary all day at the loom, the lathe or the needle (not to mention the caprices of customers if she be dressmaker or milliner). This is not taken into account, she alone is to blame, she ought to superintend, direct the work of the home, and think of the comfort of her men-folk. If there is a sick person in the family, it is she who is called upon to sit up at night, no matter how hard she has worked all day, how hard she will have to work to-morrow. It is she who must take the child to school if it is too little to go alone. She must do the marketing, and so forth and so forth. For instance, I have myself seen tram-conductresses, who have so admirably replaced the absent men, doing their little bit of marketing during the brief stops of the tram, no easy or

quick task in these days of queues and ration tickets, and then hand the little parcel to a child or an old mother waiting for the passing of the tram at some street corner. And even if on her return to her home the war has carried off the husband, and she is thus spared beatings, there will always be someone to grumble because the meal is badly cooked, or the meat is hard or ill-seasoned, or the soup is less good than yesterday. It is so much easier to criticize than to work!

And it must be remembered that she has to struggle with food conditions, induced by unchecked food profiteering. On this theme, and what women have suffered in consequence, I could fill pages. Then who is to mend the children's clothes, wash the dirty linen, dust and sweep the house? It is always the woman, who is trying at the same time, in the absence of the husband, to earn an honest living, on whose shoulders these burdens are piled.

Not that benevolent assistance has been lacking. Many associations were called into being to this end. But the habit of co-operation and discipline is so lacking in Italy that many women were distrustful of confiding their babies, for example, to the various crèches instituted for conscripts' families, excellent institutions to which women of great heart and wisdom devoted their energies. The poor women were diffident and fearful that there was some hidden purpose behind it all. This diffidence is indeed a bane on Italian life and hampers many a good enterprise. Also false shame hinders contact between many a woman of the people and the lady who is only too ready to help her, and renders yet more difficult the sufficiently complicated solution of many grave problems that affect the nation's welfare.

Thus in one way and the other the working woman gets no real relief from her heavy household burdens, except that for the very poorest of the poor charity soup kitchens were started by the American Red Cross in some districts. But there were no communal kitchens, no communal wash-houses or baby houses, no national kitchens and such-like institutions born of the new and pressing needs of the women of the lower middle-class, anxious to give all their time and strength to the motherland.

And all this is largely due to the false conception of life

that prevails among us, and hinders the birth and development of concerted action that should unite all social classes, and is one of the causes, apart from the intrinsic individualism of the Italians, of the condition of economic dependence in which women are kept.

Should a man, let him be merely a workman, after marrying some good, modest girl, encounter a so-called intelligent women who "understands" him, and who seems to take more interest in him and his occupations than his wife can do, either through lack of intelligence but more likely because the necessary house-work absorbs all her energies and time, public opinion exonerates him if he abandons his wife and children. Or take another case. If a wife takes an interest in her husband's business, workshop, occupation, instantly public opinion jeers at him as being under petticoat rule, calls her a virago, an emancipated female, and pities him as a poor slave. All this is silly chatter, you will say; who takes notice of such things? Idle cackle if you will, but none the less harmful in that it leads right judgment astray, and undermines the proper conceptions of the family's social function, idle chatter that saps the best ambitions and the noblest aspirations of our women.

Nevertheless, despite all these difficulties, notwithstanding ridicule, and, worse still, vile insults launched at the women who work, notwithstanding all this the Italian woman in the course of the war has given proof of her capacity, her strength, her aptitude, her versatility, so that even statesmen such as Orlando, Dallolio, and Sonnino, the latter previously known as a stern opponent of woman's rights, have lauded her efforts and bestowed on her the nation's thanks. And many a man and woman (for in Italy some of the greatest opponents of women's rights are women) have changed their views, of which evidence will certainly be forthcoming in future legislation.

But what escapes superficial observers and causes such serious dispersal of energy is the fact, honourable to the Italian woman, that despite all outside work undertaken she still remains first and foremost a housewife. She is the head of the family in the absence of her husband, the provider, the mother of her children, and woe to any who attempt to relieve her of this anxiety. "She is dead," said an indigent widow telling me how kind ladies had wanted

to remove her sick child to a hospital; "dead, yes, but she died in her own bed." And this diffidence is in large part due to the fact that while Italian doctors and surgeons are among the first in the world, both public and private nursing has long left much to be desired. Here, too, the war has served to amend and uplift, and associations of properly certificated nurses are now being formed, demonstrating to a hitherto sceptical public, who only believed in nursing by a member of the patient's family, no matter how incompetent, that it is a splendid thing that educated intelligent women should care for the sick and be a *trait d'union* between the patient and the doctor. A great deal of this reformed point of view is due to the active intervention of Queen Elena, and it is confidently hoped that there will result from these nursing schools much-needed reform in hospitals, and a greater saving of infant and female life.

But, cry the old-fashioned, these women are paid for their services! To be paid is a word that until quite recently called a blush to an Italian woman's cheek. I frankly confess in making this statement, dictated by my love for my native land and my Italian sisters, that the first time I myself received remuneration for lessons given I sat down and had a good cry, and felt as though I had been humiliated. I know now how entirely silly this was; how false this point of view. But that it was, and is still, held in Italy is one of the stumbling-blocks that must be removed out of the woman's path if she is to meet the future fairly and squarely.

But how is this prejudice, this false pride, to be met? A difficult problem, and one impossible to treat in my brief limits, but one that must be faced now that the war is over and a new life opens out to Italian women. It is a problem that many take seriously, on which others bestow a smile of pity or contempt, still a problem that must be met. I firmly believe, and do not credit me with exaggerated optimism, that the woman's question will not prove as thorny as is feared. This terrible world cataclysm will have endowed Italian women with a new conscience. She will return to her home—happy she who has a home to retern to—as simply as she left it to save her country, but she will return a more highly evolved, a more sterling creature, conscious of her powers and ready to exert them,

to be feared by those who exacted duties from her and gave none in return.

Women's associations are springing into being all over Italy to protect and uplift the weaker sisters, to guard their rights, to point the way to better and more profitable lives, not only for themselves but for their children and their dependents, supplementing the too inadequate national education, encouraging female labour in every branch of industry. The lessons learnt during the war must not, we feel, be allowed to sink into oblivion. For the help given by women to agriculture alone, Italy owes them much. In Apulia, the last rich harvest, double the preceding one, was due entirely to female labour. The same applies to the fields of the Emilia and the Romagna, excellently cultivated by the women whose men were fighting, and here the fields were their own, for the metayer system holds good in these districts, while in Apulia the latifundia prevails, and the poor women who work there are little better treated than cheap beasts of burden. Indeed, the men of those parts say they would rather lose their wives than their oxen, as these can be more cheaply replaced!

This question of female labour in the south is a grave one that Italian legislators must study with care, for her women still await the most elementary redemption. But already associations to aid and uplift them are being formed.

And the moral of it all is, that owing largely to the war Italian women have learnt what is meant by honourable labour, and the lesson will not be lost, of that I feel sure. She is far too intelligent not to apply it, and she will do so for the benefit of her family, her home, her country, and, not least of all, for herself. Time is on her side, and by its help she will conquer hostile public opinion.

But she has still a long row to hoe.

Translated by HELEN ZIMMERN.

Self-Support for Women in the Near East.*

Mary Caroline Holmes,

Author of "Who Follows in Their Train" and other stories of Syrian Life organizer of the first settlement house for women at Jebail near Beirut.

ONE of the most serious problems awaiting solution in planning for the reconstruction of the Near East, is how to deal wisely with the women, who, without doubt, will be largely in the majority when the war is over. What shall be done to fit the Turkish, Arab, Syrian, Armenian, Kurdish, Greek and other women of the subject races within the Turkish Empire, not only for self-maintenance, but for the furtherance of the best interests of their races, is the momentous question we of the West must study and answer.

Naturally, self-support must have precedence over all other phases of the problem at the outset. Starving, we must feed them. Naked and destitute, we must house and clothe them. But not indefinitely. Women, heretofore sheltered and protected, with no knowledge of things practical or commercial, with schooling of a negligable quantity, must be taught to become self-supporting that they and their children may exist.

Many, especially the Moslem women, have never viewed God's world except with a veil over their faces. Their movements outside their door-yards have been regulated and restricted. They must veil and shroud themselves if they go a dozen yards from home, whose four walls mark their horizon line. Competition, skilled workmanship, contact with a world of work are unknown terms. They have never had any desire or need to work, other than to keep their homes tidy and neat, bake and brew for family consumption, or crotchet a little for extra pin money. They have always been the recipients of the bounty of the men of their families, with never a thought of a possible future wherein there would be no men to care for them.

Suddenly, the wage earners are gone. Property, if they were possessed of any, must be sacrificed for food,

*Reprinted by permission from "The World Court," New York, October, 1918.

and in time ceases to exist. They are confronted with a situation which has but two solutions, a means of livelihood or starvation. But how shall we work, we who know not how? they ask. The question must be answered for them. We must go to them and tell them how.

This new life schedule for the Near East must not be entrusted to a novice in Eastern affairs, nor to a theorist who would like to try out his ideas. To one who knows and loves these oppressed peoples must this task be given, one who has an understanding heart, and will thus give due weight to religious prejudice as well as to social customs and traditions. The Semitic cannot receive the same treatment as the Aryan up in the Caucasus region. Neither can the Christian be guided by the Mohammedan viewpoint, which must be respected and adopted wherever there is a possibility of doing so.

The Christian woman has traditions, customs and relgious beliefs quite at variance with those of her Moslem neighbour. She has had more freedom and is able in most cases to read and write her native language, and probably can speak English or French, or both, learned in mission or sectarian schools. She has always mingled with men socially, and save in towns where the population is largely Moslem, has not been obliged to veil in the streets.

Furthermore she has had more opportunity to earn a living wage because she has had a wider horizon. Therefore, she may be accorded the same treatment given to a European. Wherever she has gone with the tide of emigration, she has shown marked business acumen, the Syrian woman in particular, who has launched out for herself more than any of the other Near East women. A general rule may be laid down for helping the Christian women in the matter of self-support. Anything an American woman can do, they may be expected to do also. It may be well to cite two Syrian women who are doing large things, one a physician graduated from the University of Edinburgh, practising most successfully in Cairo, Egypt, the other, her sister, a graduate in law from the University of Paris, to illustrate the material the reconstructionist will have to work with.

The great problem will be, however, how to deal with the Moslem women who are handicapped at every turn. Illiteracy will be the hardest to overcome, although, it

should not be forgotten, the older women who were unable to read or write, will probably have died before we can get there with help. Little more than twenty-five years ago the Turkish government realized that its girls were being left far in the rear of even Turkish progress, and opened primary schools for them in certain large cities. No provision has ever been made for schooling Moslem girls. And little wonder, since the attitude of the Ottoman may be illustrated by the reply an Effendi gave when asked to send his little daughter to a mission school: "Teach a girl to read? Don't you want to try it on the cow also?"

But latterly, the younger generation of Moslem men, educated, many of them at the American institutions in Constantinople and Beirut, have refused to marry a girl unless she could not only "open a book" in her own tongue, but in French or English as well. They have learnt that mental companionship is preferable to that of dolls, as inane as one of them who replied in answer to the question how she spent her time, "I sit on this sofa until I tire of it, when I go and sit on that one over there."

Then again, Moslem women have the disadvantage of restrictions and customs which regulate their appearance outside their homes unless veiled and shrouded. Even in the house, a protecting veil must be worn so that it may be drawn over the face if a strange man appears. Whatever is done for them to promote self-help, must be done in their homes, at least at first.

Their assets which may be turned to account are extremely limited. They can sew, and the needle may, under tutelage, become a crutch upon which they may lean for support. Handkerchief making, women's fine underwear, children's frocks, are hints at ways they may work. They are expert wielders of the crotchet hook, which may also become an important factor in self-support.

The national industries should be given first consideration, such as rug weaving, which under Ottoman repression, has almost entirely lapsed save in Armenia. The dyes which made their old rugs famous may be made again, from vegetables pulled from their home gardens. Silk culture was fast dying out before the war, because the lazy Turk failed to study a persistent and ever-recurring disease

among the worms, and try to find a cure. This industry should be revived above all others, and scientifically conducted. This has ever been woman's work, and she knows how to do it well.

Any forms of labour that can be done within the home may be given these women to do, if regulated and systematized and made to conform to marketable standards.

It would seem practicable also, for some form of mental training to be a part of the help we propose to give these Eastern women, perhaps after the style of zenana work in India.

The orphan girls will be gathered into institutions, where their training should be made as up-to-date as possible, upon broad and deep foundations. The future of the races they represent depends upon these potential mothers, who should have every opportunity for normal and individual development.

But the question arises, will the seclusion of women remain after the great economic changes take place? Or will it too disappear with vanishing polygamy and divorce? It may. In some sections where Turkish women predominate, the veil was discarded at the time of the revolution, and some daring ones appeared in public places, clad like European women, with hat and lace face-veil. The movement, however, was not popular and did not last long. The conservative women frowned upon it, counselling, "*Ruyden, ruyden*, slowly, slowly," deeming the time not ripe for such a radical change in a national custom.

Yet, as progress takes the place of Turkish retrogression, the isolation of women is bound to disappear. We see signs already that the dawn of that day of emancipation has already come. Recent advices from Syria state that in Beirut, Moslem women have opened shelters and are caring for orphans, with the public approval and support of the Vali. In Constantinople, an indiscreet German officer was horsewhipped publicly by an irate Turkish woman, while a great crowd cheered and encouraged the wielder of the lash.

There have been made repeated demands on the part of the Constantinople women that the bars be let down, and they be allowed to have a part in civic and national affairs. The enfranchisement of women will take care of itself,

if the majority of the population is feminine, so we need not discuss it.

The fact that the women of the West have been forced by the war into all sorts of industries where hard, manual labour is necessary, will have a decided influence upon the future of their sisters in the Near East. Titled English women mopping up floors and working in factories and running trams? Unheard of, but the women of the Near East will fall into line, once they have the opportunity, especially the Christians, who are eagerly awaiting the new day, when true freedom shall be theirs for self-expression and growth.

Impressions of Six Years in Central Europe.*

W. G. Rose,

Secretary of the W.S.C.F. in Central Europe.

It is with astonishment at my own presumption in accepting the invitation to write something about Central Europe, with special reference to the place and work and needs of womankind, that I venture to submit what follows. The sketch cannot be other than crude and inadequate; my chief hope is that it may not be misleading. Most of the conclusions arrived at would meet with the approval of the native-born who have busied themselves for decades with these and kindred matters, and if anything said might seem to wound someone, let him or her believe that nothing is farther from my desires than this.

In writing mainly for Anglo-Saxon readers, in all parts of the world, who have probably not had the opportunity of getting to know life on the Continent of Europe with any degree of intimacy, I want to say at the outset that

* "Central Europe" is one of those unofficial geographical terms which are apt to differ in range according to the point of view of the individual writer. We take it that Miss Matthaei applied it in her article in our last issue to Germany proper, and where she referred to Austria-Hungary to its German communities. Mr. Rose, on the other hand, writes of Central Europe rather from the point of view of the Poles and the Slavs. This article may be supplemented by one on "*Education in Central Europe*" in "*The Student Movement*," February, 1919.—Editor.

the place of women there and their resultant problems are determined by much the same factors as they are the world over; to which factors, however, must be added certain special elements arising out of the temper and the traditions of the people. Above all, the German educational system, which has come in half-a-century to control almost all the schools of Europe east of the Rhine, has been a determining force, which has not always proved to be beneficial, even to the Germans themselves. It goes without saying that they have been conscious of this, and the sweeping changes now being made are only the extreme expression of a wave of dissatisfaction with what has been, which has been gathering in volume for years.

Where I have seemed to make general statements, I have been aware everywhere that there are not a few exceptions. These exceptions are generally the heralding forces of a better day, for it must be frankly admitted that the ways and means followed in the past to fit women for their life-work have been ridiculously inadequate. Indeed it cannot be said that an organized effort has been made at all in many of the lands of Central Europe to bring the intelligence of their women up to the standard set for the men. As we shall see, the need is very great, and the war has hurried on a veritable crisis in this regard. The past five years have hastened the emancipation of women by many decades. This emancipation is, alas! no happy one. It embraces domestic, social, and industrial spheres, but gives rise rather to anxiety than to gratitude on the part of far-seeing people. Just here lie the problems which I can only indicate in the closing part of this paper.

I. Peace-time.

"The woman for the man!" This dictum may seem to be an extreme one, and we may modify it as far as "The woman for the family," but it would be quite impossible to go any farther. In general, Central Europe before the war declined to regard the individual as an end in himself; it was something unheard of for a woman to be regarded as an end in herself. Attempts made in this direction met with uncompromising hostility on the part of both State and Church. As for the men, some of the best whom I have known held their convictions openly: (1) that women are better off when they are serving at

home than anywhere else; (2) that women are wiser when they express the opinions of their husbands than when they dare to hold their own. Any transgression in either of these fields was held to be a sure sign of "American influences." I remember one experiment. I asked a Polish mother of three healthy children, a woman of rare Christian character, four leading questions in the course of a short visit, leaving an interval between them of irrelevant chatting. Each time I got the same sort of answer, "Well, my husband says so-and-so!" It illustrates what I mean. I think as I write of an Austrian pastor whose wife gave him every time the same rejoinder—"Du hast Recht!"—with the result that he became with time the most impossible of people.

My wife and I often had the experience of making a short afternoon call to see some woman of our acquaintance. No matter how much we wanted to see her—and this was more especially the case if the husband happened to be at home!—she would almost at once excuse herself and go off to the kitchen to make coffee and give us good things to eat. It was in vain that we averred our wish to see *her* and not her cooking; generations of habit leave people beyond the possibility of sudden change. And many a time have I heard from the husband when I remonstrated with the hostess for her going to such trouble, "Oh, that's what the women are for!"

In lands where, both in Church and in State, a few have possessed the rights and the masses have had the duties, woman had come literally to "count everything but refuse" except a life of service. There are those who would call it servitude, and I could scarce blame them, for the one often amounted to the other. To be more exact, the one tended to beget both in the giver and the receiver of the service the conception of servitude.

A glance now at the education of the rank and file of girls from the common people will show us that they are brought up to the very thing we have indicated. They were not "prepared" for anything in life, for wifehood and motherhood were not regarded as professions. Taught at the elementary school whatever the teacher (who often had a hundred children under his care) could teach them, they learned in addition certain things at home, sometimes well, sometimes badly, only to leave school at Confirmation, in the

fifteenth year at the latest, and wait at home until someone came along to marry them. If they went into service on the farms, in order to lighten the burden at home, they may have combined herding cattle and doing stable or house-chores with desultory attendance at school from the tenth year. If they went from school to some sort of work behind a counter they fell into the routine of business-life, and ceased to improve their minds at all, thinking chiefly of clothes, and this in order to attract some desired wooer. In either case no sort of adequate preparation for marriage at 18 or even at 17 was possible.

I'm thinking as I write of a case I know well: A girl of forty, I use the word advisedly, for she is a child still, who has spent thirty years of her life in the employ of others, often of brutal farmers, who kicked and cuffed her, swore at her, starved her; paid her a wage that was, even for such times, infamously small, all the time treating her as one would a horse or a mule, as something to get as much service out of as possible and then scrap. The truth is she is "scrapped" to-day—a wreck, physically, intellectually, and even morally; she has got so used to abuse as to believe that suffering in mind and body is what she was born for, and that nothing else in this world is possible for her. How she ever came through it all without losing her honour, as the majority do, is a mystery to me.

Perhaps the saddest feature of it all was that in many of those lands parents even of fair means could not command any higher education for their daughters except the stereotyped one for the boy, unless they were ready to send them to a convent or kindred institution. It was only last year that the Protestant Church in Bohemia and Moravia founded a college for girls, and it was in November that I had the honour of helping at the opening of courses in Ligotka Kameral in Silesia, which bid fair, working on the lines followed by Moody at Northfield, to expand soon into a similar thing for Polish girls in Silesia. As long as I live, I shall never forget that first morning. We expected a registration of ten at the most; as it was, twenty-four registered, of ages varying from 15 to 26, and all eager for a chance to learn whatever anyone had time to teach them.

It is no wonder that they came. I remember a long conversation a Polish pastor and I had with friends on a

curious, but pathetic, subject—the unhappy, almost intolerable position of the middle-aged spinster in towns, and especially in the country. At best there are more women than men, and the men tend to drift incessantly from rural districts to the industrial centres. What are their sisters to do? At thirty-five there is no hope of their marrying if they wanted to; they are condemned to some sort of dependence, and lead a wretched existence until death takes them away. This sort of thing has been the rule where girls had no chance to develop their minds, and, failing the prospects of marriage, became "not wanteds" in society.

At the risk of seeming to blacken still more a picture I may be said to paint in sombre colours I must add one sad fact—that untold evil in the social fabric has resulted in Central Europe from the almost universally accepted dual standard of morals. I have heard intelligent and even educated women argue from conviction that no man could be expected to keep to the law of pure living he had absolute right to expect from the woman he was to make his wife or even from his own wife. This sort of thing makes equality of the sexes from the start an impossibility. It goes far to explain the general rudeness to the weaker sex, which residents in many parts of those countries cannot help noticing. Here, if anywhere, it is true that one gets in life just as much consideration as one lays claim to. The old chestnut has some force which tells of a man who wanted an excuse for not giving up his seat in the tram to a lady, and asked her, "Do you believe in woman's rights?" To the reply, "I do," he gave back, "Then stand up for them!"

And that is just what not a few women have done. For as a foil to the "suffering-servant" type, which must be admired and respected, even where it seems to be all in vain, one meets the other extreme, where the wife is master and the man is more or less of a chore-boy in his own house. That sort of thing is not uncommon in town and country, the Jews having more cases of it than the Gentiles, and it is pathetic to say the least. In some cases it is the result of sheer inability on the man's part to fill his post; in others it is a case of a violent temper in the wife. Either way it is liable to excite pity more than admiration.

What is sadly missing is true *cameraderie*, that partnership where the two have a wide measure of common interests, where they share responsibilities and rights alike, where a mutual confidence moves either to consult the other where it seems advisable, or, again, act without doing so where it does not. This would be the true equality, that of training and of aims in life. The most diverse temperaments can find harmony in a common life when this is present; when it is not, the most similar natures are bound to gravitate *apart*.

And now I must say something about the other side of all this before going on to speak of the emancipation brought by the war.

Nowhere in the world have I seen such amazing limits of patience and almost living martyrdom on the part of womankind as I have in Central Europe; qualities in wives and sisters and mothers which convince me that any lengths of moral and spiritual uplift are possible the moment they can be mobilized for service. Until now they have been hidden in the home, often, alas! chained up even there, so that the influences they could have wielded seemed not to have become a reality. But they are not and cannot be lost. As sure as it is true that the home is the ultimate thing in a healthy social life, that the spots in the world, whether they be sought in the cities of the East or in the wildest mining camps of the American West, are the most depraved morally, where homes and children are unknown, so sure is it that where women as a body are true to the instincts of motherhood, and ready to go all lengths in making motherhood in any of its forms their first business in life, they do possess the power. What Central Europe will now do is recognize motherhood as a sacred and lofty thing, grant it openly the rights of wardship in all fields, which it has exercised until now only in workaday matters, and then set itself really to prepare its daughters for this calling. When that comes, and it will come quickly, we shall all stand in wonder, watching how quickly these unhappy peoples will "come out of brutishness, and lift up their earth to meet their Lord, " themselves the attuning chord!"

(*To be continued.*)

Concerning Hunanese Women.

Fröken Ingeborg Wikander,
Y.W.C.A. Secretary at Changsha, Hunan.

The Hunanese.—The province of Hunan, of which Changsha is the capital, has a population of twenty-three million people over an area of 83,398 square miles, and stretches from the Tung Ting Lake in the north, the largest lake of China, down to the mountainous, wild and beautiful regions on the borders of Kwantung and Kwansi provinces in the south. It is a very rich province with great natural resources. The people of Hunan have won a name for being among the most progressive and independent in China, and its women have from of old been given rather more freedom and better opportunities of education than most women in China. They too stand out as progressive and independent of spirit, wide awake to their new opportunities, attractive and warm-hearted. To have been granted the great task of working in fellowship with them and of trying, with their help, to introduce into Hunan the various physical, social and religious activities of Young Women's Christian Association work, is a privilege indeed.

The past year, from the autumn of 1917, will be long remembered in the history of Hunan. It has during this time been the bloody battlefield of the internal struggle between the two political parties of the north and the south, as Hunan, together with Kwantung, has stood out as the leading province of the south, the party that fights for democracy and a constitutional government in China. All the larger cities, except Changsha, have been partly or altogether destroyed, looted, burnt, the population in great numbers murdered or driven to safer parts of China, or hidden away in mountains, recesses, or protected in hundreds as Red Cross refugees. The mountains are full of robber bands, and lawlessness prevails to an extent formerly unheard of. The farmers are not able to till the soil, rice is getting dear and scarce, human life is very cheap, women often only save their honour by taking their lives.

From the T'ai-Ping rebellion days, when Hunan province

provided the victorious imperial generals and armies, the Hunanese have had a name as the bravest among the Chinese, but in these days they are passing through deep waters and bitter seas of humiliation. If peace does not come soon this progressive and leading province will be given a hard blow.

The prosperous mission work that has grown up in the twenty years that Hunan has been open to foreigners (opened up last of all the provinces of China) will also suffer, though the number of those that seek help and hope in the churches from the teaching of Christ has *never* been greater or more promising than just now.

And if peace comes before the land is laid waste, it seems as if the soil also should be wonderfully prepared for the work of the Young Women's Christian Association. A number of young students and teachers of Chinese non-Christian schools and a group of the most intelligent and leading ladies from the West Chinese families of Hunan, are already eagerly looking forward to the time when they shall have a Young Women's Christian Association of their very own.

It is perhaps significant that the house where the Association will start its first efforts is owned by one of the most prominent and famous of the gentry families of Hunan, the descendants of the great general, Earl and Viceroy Tso Tsung-Tang, from the T'ai-ping days renowned in Chinese history for righteousness, enduring strength, wisdom and far-sighted reforms. It will be the numerous women members of this great family who will be the near and close and exceedingly friendly and helpful neighbours of the Association, if God allows it to start its work in the near future in Changsha.

Government Schools and Women Students.—There are as yet only three Government Schools for girls and women in Hunan, in Changsha, Changteh and Hengchow. The students in these schools number about 2,000, including the young pupils in the preparatory schools affiliated as the training field. All the three schools are Normal Schools with a four years' course and of good standard.

Gymnastics are taught in all the three schools by trained Chinese teachers. In the Changsha Government Normal School special emphasis is also laid on sports

and games (tennis and ball games are taught). As a practical expression of the spirit of patriotism in these schools it may be mentioned that the girls are encouraged only to use Chinese goods. The students come from poor and rich homes alike, and a real spirit of democracy seems to be prevalent. To give girls a modern school education that will make them able in the future to earn independently their own living, or in an intelligent way build up a home, is more and more becoming the ideal for well-to-do and poor alike.

The students have to study pretty hard as they follow a good part of the old Chinese classical courses, and at the same time take a good many of the new subjects of the curriculum of Western schools. Natural science and arithmetic, however, are not yet taught in most schools up to an even modest standard owing to the great lack of efficient teachers in these new branches of study in China.

Besides these three Government Normal Schools there are a great number of private Chinese schools for girls and women of varying grades, from a leading Chinese High and Normal School in Changsha (Chae Nan School) of very good standard, down to the small country day schools for girls. In Changsha a good number of these girls' schools are *partly* supported by the Provincial Government, which has shown marked interest in, and given liberal support to, educational enterprises of every kind.

In Changsha alone there are no less than *seven* industrial schools for girls and young women partly supported by the Provincial Government. Just now all schools dependent on Government support have been forced to close during the present *régime* for lack of funds. It is characteristic indeed to see the conspicuous entrance to Chae Nan High School with entrance doors and windows fitted and walled up with bricks as a protection for the few stray students inside who still struggle on at great odds with their studies. Only through a back gate can entrance now be gained into the big compound with its characteristic and picturesque Chinese views and arrangements.

The results of these new opportunities for women are: *First*, the possibility, as yet only for a few, of earning some money of their own; *second*, a wider outlook on life, with new thoughts and interests; our hope for the future must

be that women because of their better education will build up better homes.

As students the women have not yet taken up any social service, though they give to local relief funds. They are too busy with their studies, and cannot yet be allowed to move freely outside the school as can Western girls. In these days in Hunan no Chinese girl of good class can walk without protection in the streets. As to moral standards, the leaders of schools complain that they are getting lower, and that the most important thing for the young women is to "reform themselves."

Women here are, however, already gaining possibilities of leadership unknown before. For instance, they are able to establish schools and form societies. But the outstanding women of leadership are as yet naturally very few in Hunan.

Women's Occupations.—As to the occupations of the women of Hunan, let me quote from what Mr. Ko K'ai Ti, lawyer, scholar, and member of the Hunan Provincial Assembly, writes in answer to a questionnaire I circulated:—

"The Chinese women of to-day," he says, "are to be pitied because before marriage they have only been given the very simplest sort of an education, and after marriage, therefore, their knowledge is not sufficient, not up to the demand, and they altogether have to depend on their husbands for their living, and when they come out into society they have nothing in themselves to rely on, though, perhaps, they make a pretension of knowledge. Some women begin to go to school after marriage, but the education they gain in this way is very insufficient. The schools ought more than they do to put emphasis on professional education, so that they might be able to put in practice what they learn, and avoid useless book learning.

"Formerly our women diligently worked in their homes at spinning, the most common occupation of the country-women of this province. They also often do embroidery, and have a good income from this. Besides this they are now also learning weaving and dressmaking, but this is confined to the cities only. In the districts of Lingling and Kuoi-Yang the women also do farming, as the men and women there do their work together.

"In the tea and silk industries (the largest industries

of Hunan) all the work during spring-time depends upon the women, who pick the tea leaves and raise the silkworms.

"In the Yale Hospital of Changsha, women nurses are trained for service, and this profession has a bright prospect. No women as yet are trained for professions in trade or commerce."

I may add that nearly all manufactured work is as yet done in the homes or in smaller shops. Only a few factories in this province give work to women; but when this rich province begins in earnest to develop with modern technique its great natural resources, which include large coal-fields and all sorts of minerals, besides silk, tea and large woods, then with the change from home industries into factory work there will also come, without doubt, a great change in the lives of the women, a transition period which is to be dreaded, if by that time Christianity has not got a firm grip on the consciences of leading men of commerce and industry. I believe even thinking non-Christian men are aware of this danger.

Social Morality and Woman's Legal Status.—About this subject Mr. Ko K'ai Ti writes: "The religions of China do not encourage immorality, but still it is practised sometimes in connection with the temples; but as the law condemns these things, if witnesses can be brought forward, they do not dare to practise it openly. Fortunately the number of Christians increase every day, and so the attitude of society is changing also.

"The law taxes prostitution; but there is also much unofficial and secret prostitution, and the law is not strict in dealing with these evils. The laws do not tend to make society better, nor do they stand for moral standards in these things. They are really worse than useless in relation to these evil practices.

"The constitution of China is not yet completed. The present laws protecting the property of married women are seldom carried out in practice, even though a contract is always made before marriage. The right of holding the property belongs to the husband. Even in the case of the wife bringing property into the home the husband has the right to control and use it.

"The unmarried woman has no right of inheriting

family property. In reality, therefore, the laws do not protect the right of women as to holding of property.

"Formerly parents in China only cared to have sons, and were indifferent to daughters. They wanted the rights and privileges (brought to the families through sons), but they did not want the responsibility of bringing up and marrying daughters. Now they have learnt to understand the unrighteousness of their partiality, and this way of looking at things is gradually turning to the better. The law never interferes with family affairs, as such they also count marriage."

As to concubinage, the greatest injustice and cause of suffering for the women of China, Mr. Ko says: "The present laws do not prohibit a man from having concubines. As long as this is the case no real equality can exist between man and woman. My hope is that the constitution of China will soon be finished, and that the new laws will then decree that a man can only have one wife. In the future the women themselves also will be better educated, and then conditions certainly will change for the better."

Thought and Religion.—Here again I give Mr. Ko's opinion: "Our women in general do not think on questions like international relationships or the standards of Christianity in the warring countries. They are concerned about the sufferings of women and children, but they have no power to relieve their misery because they have neither influence nor sufficient knowledge.

"**The patriotism of women** expressed itself during the two first years of the Republic in writing, because then China enjoyed the freedom of the Press. But it manifested itself more in words than in deeds, and if things in China could be changed by words, they certainly would be changed already as there has been enough talking for the deaf to hear and the blind to see. But just now there is only little to be heard from the women's side. Fortunately the Christians in these days have not lost confidence in Christianity, and that perhaps is a sign that China shall not perish." So far Mr. Ko, a very reliable and thoughtful leader among the prominent men of Changsha.

How the young girls themselves think in their hearts about the position of their country in these dark and dangerous days for China can be seen from the following

words of a young girl, a member of a leading Hunanese family :—

"We know that China is in a dangerous position, and that it becomes more dangerous every day. The only way we can help her is to write, but people scarcely pay any attention to this. It is the hardest time for us to bear this, for we know the trouble, but we cannot better it. Yet we have got a brain to think with and to worry over it all day long. We can neither tell others about it nor ask help from anybody, but must keep up our spirits outwardly. Sometimes I almost hate myself because I think over it too much, but I cannot help it. If anybody could tell me what I really ought to do, I certainly would be most obliged to him or her."

Must we not feel deeply for these young women hoping to find a way to serve their country ?

Association Prospects in Hunan.

A BUNDLE OF LETTERS.

1. From **Mr. Ray Roberts,** the successful General Secretary **of the Y.M.C.A. in Changsha,** that has now, six years after its opening, a membership of eleven hundred and thirty :—

"The Young Women's Christian Association will mean more to the women of Changsha than any other single organization. It will open a door heretofore practically closed. Women of gentry families, wives and daughters of officials, merchants and scholars, will have an organization of high moral standing and lofty purposes in which they may meet and unite in service. Women will be attracted to it and drawn into a fellowship that will lead them to higher moral standards, greater respect and deeper interest in Christianity, and final belief and entrance into the Church, which could not in itself approach directly such people or command their attention.

"Abundant proof of this has been shown by the work already accomplished by the Y.M.C.A. and the opening efforts of the Young Women's Christian Association, which has enlisted the interest and services of a few of the best educated and most influential women of the city. The families of the members in the Y.M.C.A. would themselves make a sufficiently large and open field of work."

2. From **Mr. Chao Pu Uen, formerly Minister of the Department of Finance in Hunan.** He is not a Christian, but seems to be in hearty and sincere sympathy with the work of the Young Men's and Young Women's Christian Associations. I had the pleasure of teaching his young and bright little wife English for some time and got to know them both then as good friends of our aims.

Mr. Uen's letter is somewhat lengthy, but as it gives a vivid and heartfelt picture of some of the darker sides of life in an inland province in China, and at the same time has special interest because of the definite and real practical tasks that he suggests the future Young Women's Christian Association of Changsha should take up, I shall quote it in full. Mr. Uen writes :—

"**To the Changsha Y.W.C.A. Secretaries**—

"I hear that you are planning to open a Young Women's Christian Association in Changsha, and I rejoice over this and also congratulate your honourable society, wishing you to prosper, and I also congratulate the women of Hunan for this new, bright, and happy opening road for the future.

"The women of Hunan have in years past been known for their virtue, they have been good wives and good mothers, they have been filial daughters and most loyal wives who, as widows, even preferred to die rather than to marry again. These, the highest virtues of women they had.

"In general they have been living in their homes a simple and useful life, diligently fulfilling the most honourable duties of womanhood. Now the customs are changing for the worse every day, and the reasons for this are: *First*, that the cost of living is getting very high, and the women are not able independently to earn their own living; *second*, that the communications have developed, and from the outside bad customs are coming in, and there seems no way to hinder this or to better it. It is no need that I specially mention the conditions among the poorer classes, because even the women of the higher classes are lowering their moral standards in every place. I need not either specially mention how things are among the women educated in the homes, as even those girls who have got the modern school education are losing their modesty, as you can hear from time to time. The land from the Lake of Tung Ting to the Mountains of Heng will become a contaminated place, so that honest people will not be able to pass through without turning their eyes away, and nothing sadder than this could happen to a people.

"According to my (Chao Pu Uen's) private judgment you ought to gather the high-class women of Hunan together, with the aim of helping them to develop in themselves greater self-control, of teaching them to build up better homes and of giving them the knowledge necessary hereto.

"After the establishment of your Association, as to the definite tasks you ought to take up I have *two suggestions to make.*

"*First*, there still prevails to a great extent in our province the custom of drowning new-born girls. Although there are some establishments for bringing up poor outcast girls, still these only provide for feeding them but not for educating them, and they mostly here grow up to become prostitutes or slave girls, and so are really not saved out of the depth of their misery.

"Now, my opinion is that you ought to establish a home for children, where these little outcasts would be taken in. After you had succeeded in building up such a home in Changsha, then, after the pattern of this, others would be established in every district of the province. And you also then could bring the Chinese institutions of this class to follow the better methods of your honourable Society, and in this way you could get them to reform themselves, and within a few years the custom of drowning girls could be done away with. The girls you bring up in such a way will not fall into evil ways.

"*Second.* The families of Hunan have the custom of buying slave-girls as servants and they are often treated with cruelty, they live in darkness and have no light nor hope.

"Now if your Association after having established a home for outcast girls would be able to stretch out still wider, you ought to build up a training home for these young slave girls, coming from the very poorest classes at an age of six or seven years, and instead of being sold away, they could be taken into a good home. About the way you ought to bring them up. I should propose that when they are of an age that makes this possible, they should be taught to take care of the babies in the children's home, and besides learning to read, write and count, they should also be taught how to cook and sew, wash and keep a house clean. And after two or three years' training they could get positions as servants in the well-to-do homes of Hunan, and in such a way the misery of women-slavery could be abolished in Hunan.

"This is the second special task that according to my opinion your Association ought to take up. If besides these branches of work I shall come to see some more definite ways of helping the women of Hunan, I shall be glad to mention them to you and discuss them with you later on.

"With best regards,
"(Sd.) CHAO PU UEN."

So far Mr. Uen. As a matter of fact he has already suggested and discussed with me a third branch of work in which he is very much interested. Mr. Uen is for the present director of the "first weaving factory of Hunan," a large, modern establishment newly erected, with government subsidies, but as yet unable to begin work because of the recent troubles here. It is beautifully situated at the riverside of the Yo-tu-Shau mountain opposite Changsha. He wants to have in connection with this provincial

factory a spinning and weaving training school for women, where the new women labour forces could get the necessary technical training and at the same time be cared for mentally, physically, and spiritually by Association workers whom he would like to arrange classes in reading and writing, gymnastics, etc., and look after their moral conditions. The training school ought to be able to take in 2,000 at a time for a two years' course, and so supply the need of trained women workers for all Hunan.

This certainly gives wide scope for imagination! And when Mr. Uen saw that I found this a pretty big undertaking to discuss for an Association that is not even started yet, he smilingly said in the most polite way of the Chinese, "Well, we will not talk of this yet then; we leave this to the future; it will come by degrees." And when I left their home—inside the same compound where our Association is to start—his charming little wife added, "Of course everything depends upon the Southerners being masters in their own house again." She had just barely escaped with her little baby boy from the horrors of Liling, a city of 50,000 that has just been completely destroyed. Not even the mission compound escaped, part of it was burnt, everything looted or smashed to pieces, and the whole population had to flee for their lives, the missionaries of the United Evangelical Mission only had a narrow escape, one of them being actually wounded by a bullet. Mrs. Uen, about twenty years old, with her only baby boy, had to hide for days up in the mountain caves in far-away hiding places that only the natives of the place know. During this time her husband was under strong military guard in Changsha, till at last they now, all of them, are reunited and out of danger. But they know too well what it is to be under the Northern *régime*.

3. From **Dr. (Mrs.) R. Gotteberg, of the Norwegian Mission Society:**—

"I should think that in Changsha the Young Women's Christian Association will have to become 'just another missionary society,' specialising in a few branches of mission work among children and young women, so that these branches can be taken up more satisfactorily because more time can be given to them by the Young Women's Christian Association's secretaries than has been possible for missionaries with a more many-sided work on their hands."

4. From **Miss Marie T. Hasenphlug, Principal of the Girls' Boarding School of the United Evangelical Mission:—**

"Chinese women of Changsha, especially of the comfortable well-to-do and the wealthy classes, are difficult to reach with the Gospel message. One reason may be that their lives are full of trivial affairs, variety enough in a way, but these women do not think seriously nor need they go out of their circle of friends for the satisfying of their desires. The Young Women's Christian Association it seems to me has a peculiar and unique opportunity of reaching these women by the classes held in the Association and lectures, etc. It would crowd out the less important things in the lives of the women with interesting, progressive and attractive employment of their time.

"Whether the Association becomes 'just another missionary society' or not depends upon the conduct of the Association. At its best it carries on such a broad programme of work that it embraces more than mere soul developing (the real aim of mission work). As its triangle proclaims, it meets 'the needs of soul, mind and body.' This complete appeal to the whole woman meets with favour from Chinese women, especially the young women in Chinese schools, as well as many a capable woman, who has in Chinese conditions no chance to use her hidden treasures of soul, mind and body.

"Probably nowhere is women's leadership needed more than in Chinese homes. She already enjoys much control, but her lack of knowledge of the essentials of happiness, makes her more of a ruler than a leader. A vision of awakened Chinese women is good food for our imagination. Can we but awaken the girls and women to high ideals, worthy employment of time, and mutual instead of self-benefit, we shall revolutionise Chinese houses into real homes!"

5. **Miss E. H. Hume, of the Yale Mission in Changsha,** Organizer of the Women's Social League here, writes:—

"Two experiences in Changsha make me look forward with great assurance to the opportunity of the Y.W.C.A. in Changsha. One is the actual experience of the Women's Social League, an organization started in 1913 among the educated women of the city by Christian women leaders. Each activity undertaken by that body, whether in setting up milk stations, in providing hospital care for the sick, in giving public lectures to women on hygiene, aroused the interest of and made new contacts with scores of women. It was a very real preparation for and prophecy of successful Y.W.C.A. work. The second is the experience of seeing the scores of men who have been brought into touch with Christianity through Association influence. The women here are sure to present the same wonderful opportunity for the Association type of approach.

"The leaders of Hunan are a very thoughtful group. They are proud of their Hunanese heritage, of the achievements of their statesmen, and of their literary prominence. The city fathers and the city mothers are deeply versed in Confucian teaching. The strongest of them are not easily won by what may be called frontal attack. They have got to be shown that Christianity is more than a mere creed, they must learn that its spirit is a spirit that fulfils the best of their

Confucianism, makes sons and daughters more filial, and brings new fulness of meaning into those old Confucian master words, 'Faith is loyalty and righteousness.'

"Here, for example, is the thoughtful and efficient principal of a girls' industrial school, proud of her provincialism. Let her see that a Christian spirit among her girls is going to make them more devoted and loyal to their work and to the school; let her see that Christian women are going to stand by her more than any others in counsel, in teaching classes for her and in other practical help; that a Christian hospital will shelter her and her pupils in time of riot and political disturbances, and you lead her to Christ as the fulfiller of all that she holds dear. And a single instance like this seems to me typical of a great number throughout this province, so peculiarly conservative and yet so willing to progress when wisely led."

6. **Mrs. W. H. Lingle, of the Presbyterian Mission,** Organizer and Leader of Educational Work, writes:—

"The Y.W.C.A. can serve China as perhaps no single mission can do. It has the privilege of uniting the efforts of the young women outside the Church as well as those inside. It can organize classes in many branches and subjects which cannot be handled by the individual Churches. It will attract by its many and varied interests those young women of education who do not understand the motives and doctrines of the Church, and will hold them until they do understand; thus it becomes a great recruiting station for the Church, bringing in those most difficult to handle."

7. The letters given above were received, and reached London in September, 1918, through Fröken Wikander. The following, given in the "News Items" of the Chinese Y.W.C.A. National Committee for November, shows how quickly events are moving in Changsha:—

"The other day we had our first public meeting of the Y.W.C.A. here. About 400 were present. All the big girls' schools, Government, private and missions sent their higher classes and their teachers. They are pressing us very hard here for an Association, and we shall be forced to begin soon."

And a week later: "Everything is going nicely here. We have peace, though under martial law all the time. We are starting our classes in the Y.W.C.A.—two cooking classes, one serving class and four different classes in English. Miss Wikander also teaches in a Chinese school. On October 5th we had a nice meeting here; specially invited ladies, about sixty, were present, and a good many registered for the different classes, and all looked happy and very much interested. Our little Chinese house of ten rooms is getting into shape for use."

The American Y.W.C.A. in France during the War.

Caroline B. Dow.

In this the first war in which women have played a recognized part in the Services the Young Woman Christian Association has charged itself with the welfare of women. There were men to look after the men; there were women to look after the men; there was only the Young Women's Christian Association to look after the women, to see that they were housed, comforted, and recreated, and it is wonderful to find how much service has opened up for the American Young Women's Christian Association in France in particular.

It has served the American nurses in the recreation of fatigued body and soul; it has served the girls of the Signal Corps in creating a home and a home atmosphere for these, the youngest American women overseas. It placed a secretary with the British W.A.A.C.'s working with the American Army at Bourges, thereby binding closer the inter-alliance. It was charged by the American Labour Bureau with recreation work for all women in its employ—British, French, American.

It has established clubs, *foyers des Alliées*, for French working girls and women, thereby sustaining and recreating the general French spirit, until four departments of the French Government invited the establishment of such clubs, and M. André Citroen, the leading manufacturer of munitions in France, who had in his own plants developed an admirable piece of welfare work, recognized the *foyer* work of the Young Women's Christian Association as capable of adding something to his physically admirable equipment.

It opened hostess houses, modelled on the hostess houses of the American camps, in seven different French cities, under nine different French roofs. In Paris there is the mother hostess house, the Hotel Petrograd, which is known to American and British war-workers from the seven fronts of the war. In Paris another hostess house, the Hotel Oxford and Cambridge, familiar especially to British

visitors in the French capital, has been taken over by the Young Women's Christian Association because of the congestion at the Hotel Petrograd, and without doubt the Young Women's Christian Association could fill more hotels if it could secure them. There are hostess houses at Tours, Bordeaux, Brest, Toul, Neufchateau, and a most interesting inter-allied club at Le Havre, where British and American secretaries make life agreeable in war-time, or, in armistice times, for women war-workers and for men passing through. In all these hostess houses the men are welcomed at table. American men are 3,000, sometimes 6,000, miles away from home. The sight of an American woman's face, the sound of an American woman's voice, is often the most saving grace of a very vacant permission. The value of these houses cannot be over-estimated.

The war is over, if peace has not come in finality. It is the moment to consider what we have brought to the war, what the war has brought to us. Why were we able to bring any contribution of strength into this most terrible trial, how can we conserve that strength and contribute it to peace that peace may be more abundant? If the American Young Women's Christian Association in France has been of any war value, that valourous virtue must have proceeded out of its fifty years of experience. If the American Young Women's Christian Association is to carry back from France to America any increased power, it must have acquired virtue and valour out of war, which it can contribute to the next fifty years of peace.

Reviews of Books.

Christ in the Poetry of To-day. An Anthology from American Poets, compiled by MARTHA FOOTE CROW. Published by the Woman's Press, 600, Lexington Avenue, New York. Revised edition, including "Christ and the World War." 1918. Gilt top, boxed. Net $2.00.

We reviewed this anthology with true appreciation in January, 1918, and the second edition is very welcome with the additional section, "Christ and the World War." Our only regret is that it is published at a price which will debar many from purchasing it. Is there any hope that the third edition may appear more cheaply? Such work deserves as wide a circulation as possible among those who need the inspiration and comfort it can bring, and they are mostly not those with long purses —E. I. M. B.

Workhouse Characters. By Mrs. M. W. Nevinson. Allen & Unwin. 3s. 6d.

This little book is a collection of character sketches published in various papers during the last 13 years and now issued in book form. We gather that the writer is a poor law guardian of one of the London Unions. The sketches leave on one's mind an impression of sordidness and misery, and that the Workhouse is an appalling place. This is not universally true, especially in the country districts, where the smaller numbers in the Institution make it possible to render the life more homelike. I could describe to you the little rooms, "the married quarters," where the old couples peacefully spend their days with the fire cheerfully burning in the grate, and their food cooking on the hob. Or, again, I think of the air of pleasurable excitement in the laundry on Saturday mornings when the young women are busy putting away their work preparatory to their long weekly ramble in the country. "Is it going to be fine, Miss?" is the anxious query from all. This is different from "We never go out nor nothing—leastways the young women don't" uttered by "A Daughter of the State." Then again, it is stated in "A Welsh Sailor" that casual paupers are shut up in dreary little cells for 36 hours and obliged to do 10 hours' work a day at stone breaking or fibre picking. This is certainly not usual. In many workhouses these cells are now shown as an interesting relic of byegone times. The introduction of the way ticket system has metamorphosed the treatment of casual paupers.

The writer also particularly emphasises the legal disabilities of women and the hardships endured through unhappy marriages. These cases are only too frequent, but on the other hand, how often it is on account of the drunkenness, the improvidence, the shiftless habits of the woman that families are brought into the Workhouse. Again, the reader infers from such stories as "The Runaway" that the children's lot is very miserable. But since the Local Government Board decreed that children over three years of age should not be kept in the Workhouse, many children have had their first taste of home life in the "cottage homes," while many more receive a parents' love from foster parents.

The book can be recommended to those interested in social work, and should inspire them to render the lot of the poor less hard.—A. E. M. M.

Secrets of the Bosphorus. By Ex-Ambassador Henry Morgenthau. Published by Hutchinson & Co., 34, Paternoster Row, London, E.C. 4. 1919. Pp. 276. Price 8s. 6d.

All those who would know what was really happening in Constantinople from 1913—1916 should procure this book. "Fact is stranger than fiction" is the impression it leaves, and it is fact such as this with which we, who must share the burden of Turkish women and those of the other nationalities formerly in the Turkish Empire, should certainly be acquainted. Some chapters are of dramatic power, *e.g.*, the account of the closing of the Dardanelles; and the characterisation of individuals is vivid, even brilliant. But, to our particular circle of readers, we specially commend the second half of the book with its story of the Ambassador's struggle, all in vain, to prevent the Armenian tragedy. Great as have been the miseries of Europe, nothing surpasses the calamity that has befallen Armenia, and we women should know these things. E. I. M. B.

Our Allies and Enemies in the Near East. By Jean Victor Bates, with an Introduction by Sir Ed. Carson. Published by Chapman & Hall. London. 1918. Pp. 226. Price 10s. 6d. net.

The title of this intensely interesting book is unfortunate, for it is neither concerned with the recent war nor with the further side of the

Bosphorus, that region between Constantinople and Afghanistan which is generally called "the Near East." It is the description of a tour, evidently taken slowly enough to get into close touch with country parts as well as cities, in Roumania, Bukovina, Bulgaria and Croatia. Very many details are given of the life of the people, not critically so much as with the intelligent and sympathetic eye of one desirous of opening up communities but little known to Western readers. Miss Bates is not blind to faults and weaknesses, but throughout, she is a real friend to the peoples she describes, not excluding the gypsies, "the tented ones." We need to read such a book as this, as the Balkans open up again to intercourse with the West, and Y.W.C.A. leaders especially, for there are likely to be most interesting developments before the World's Y.W.C.A. Committee in that part of the world. Already appeals for help in reconstruction work for young women are coming in, and however changed life may be in some respects, home conditions are not greatly affected by even European wars. War is a familiar sorrow in the Lower Danube countries: "Greeks, Romans, Huns, Avars, Magyars, Turks, Slavs, French and Germans, all have come and seen and gone, seeking conquest one over the other. Then comes peace." May it be ours to help where help is so sorely needed in these next days of peace. E. I. M. B.

The Little Grandmother of the Russian Revolution: Reminiscences and Letters of Catherine Breshkovsky. Edited by ALICE STONE BLACKWELL. Published by T. Fisher Unwin. London. Pp. 348. 1918. Price 10s. 6d. net.

This story of a woman possessed by the power of an Idea, whether or not one shares that idea, is bound to interest and inspire every woman worker who reads it. Catherine Breshkovsky is one of the heroines of the last half century, and her autobiography, for such this book almost is, being so largely based on her own accounts of her experiences and her own letters, is a welcome addition to contemporary literature. Previously, the story was to be found only in magazines and correspondence treasured by her friends, chiefly in America.

We have all heard more or less about the sufferings of the political prisoners sent by the Russian Government to Siberia; some of us have perhaps contributed to funds raised on their behalf. Few, however, have realised what "Siberia" really meant, and until we do, perhaps we shall never understand the fire that burst into flame in the Russian Revolution of 1905 and again in March, 1917. This account of one of those "politicals" will open our eyes. "Three months was the average length of time that the propagandists were able to work before being caught and sent to prison and exile" (p. 131). Yet, year by year, thousands of the most vigorous minded took up the cause. "We may die in exile," said Madame Breshkovsky to an American friend who saw her during her first term in Siberia, "and our children may die in exile, and our children's children may die in exile, but something will come of it at last" (p. 99), and in that faith she and her fellow prisoners battled on against the evils of Tsardom.

As one reads this book, all one's hopes for Russia rekindle. Catherine Breshkovsky is now well advanced in years; her day of service must be well nigh spent. Also terrible, tragic things have happened since Kerensky's Government, to whom she was such an inspiration, fell, and the end is not yet to the Reign of Terror in Russia. But, in spite of all the darkness, there will break a new day. As Madame Breshkovsky wrote from Kirensk in 1910, where a watch was kept upon all her doings day and night by six spies, "Happen what may, I shall always believe in the coming of progress, mental as well as moral, and in the capacity of my country and my dear people to go forward" (p. 151). It may be a faith that seems

belied by all that appears in our newspapers about Russia, but the more we know of the people, and especially of individual leaders among them, the truer seem the words of Dr. John R. Mott: "You may not understand Russia, but you must *believe* in Russia. The time to stand by a people is when we think they have missed the way. Time may show that they have found it in some things where we have not. Stand by them."—E. I. M. B.

A Study of Silent Minds. By the Rev. K. E. KIRK, M.A., C.F. Published by the Student Christian Movement, 32, Russell Square, London, W.C. 1. Pp. 159. 1919. Price 2s. 6d. net.

Every nationality is at times, if not always, an enigma to its neighbours, especially its near neighbours and cousins. It is therefore inevitable that within the World's Y.W.C.A. we are constantly stretching our minds upon, the problem we are to each other, and every attempt to elucidate national characteristics, such as this study of the British soldier, is welcome to us. We commend it to our British and non-British readers alike.

For, after all, "Tommy" is brother to the British girl, and at some time or other, probably all of us must tackle that attractive, if at times difficult, young person and her concerns. Some of us know her at home, some of us meet her at the junctions and further parts of the world. All of us need enlightenment as to her real self, and this book will, without doubt, serve a useful purpose to that end. She bears a strong family likeness to her brother.

Also for its own sake we commend the book. It comes from the pen of one who has listened and sensed, as the Americans say, rather than lectured and preached; and some of what he has overheard and felt is greatly stimulating to those who are seeking the way to the hearts of those around them, of whatever nationality, with the Christian message.—E. I. M. B.

The Third Inch of the Inch Library. Published by the Woman's Press, 600, Lexington Avenue, New York. 1918. 65 cents.

"The Third Inch" consists of nine attractive booklets in a cardboard case, each containing a story or some presentation of a part of the field of the World's Young Women's Christian Association :—

1. Geographical Adventures in Friendship.
2. One of the Shining Ones (about a South American woman student).
3. The Russian Chair in "Stage Coach."
4. The Mark on the Loaf (about a Turkish girl).
5. East of Suez (sketches of India and Ceylon).
6. Not so very different (letters from Tientsin).
7. Bargains (about China).
8. Saki, "New Woman" (about Japan).
9. Carmela (an Italian girl in America).

For story-telling in Girls' Clubs they would be splendid material, as preparation for the Week of Prayer in November most helpful. Each booklet is written by one who knows at first hand the girls of the country she represents, and in each there is an unexpressed but most arresting appeal on behalf of the girlhood of the world. E. I. M. B.

Association and General News.

AUSTRALASIA.—Summer Conference.—The Annual Conference of the Australasian Association was to be held from January 14-23 at Blackheath, a delightful spot in the Blue Mountains, New South Wales. As we go to press no accounts of this conference have reached the World's Y.W.C.A. office, but as it will be the first occasion when Miss Snelson, as the new National Secretary, will meet a large number of the members in conference, we hope to hear that it was a particularly inspiring and happy time and that the conference was well attended.

CANADA.—Girls' Work in the Toronto High Schools.—"The chief items of interest in the High School work in Toronto during the Fall term have been the High School Girls' Conference at the Island, and 'Beans.'

"The Conference was held the second week-end in October and was attended by delegates from Harbord, Jervis and Oakwood Collegiates, along with guests from Riverdale and Malvern Collegiates for the sessions of Saturday. Each session took the form of a talk followed by discussion under the heads—'The All-round Girl,' 'Physical,' 'Intellectual,' 'Service' and 'Religious,' the object of the discussion being the working out of the best all-round programme for 'Beans.' The Conference not only accomplished that purpose by evolving a programme that is truly good, but also has been, through the infectious enthusiasm of the girls, a powerful factor in extension.

"For the benefit of the uninitiated 'Beans' to the High School girl of the fifth, fourth and third forms means going to the 'Y' at 21, McGill Street, from half-past four to seven-thirty or eight every second Friday. From four-thirty to five-fifteen one hundred girls arrive, twenty-five chosen ones from each High School Club, and find their way to the gymnasium to take part in inter-school games, tactics or folk-dancing. At five-fifteen the gay procession forms, led by the 'nicest teachers' who are guests, and proceeds to the dining-room where the school in charge has planned the menu and arranged and decorated the tables. At six the speaker of the evening has the eager interest and attention of her audience, for she and her theme are the girls' own choice and plan. 'A call to the bigger development of the intellect to meet the needs of the time,' by Miss Winnifred Thomas; 'A Straight Health Talk,' by Dr. Helen MacMurchy; and 'Y.W.C.A. Work as a Life Venture,' by Miss Saunders, have been the topics so far. At six-thirty the schools separate, each under a leader, for discussion. The evening rounds off with sing-song and chatter in the large common room."—"*The Association Outlook*," *February*, 1919.

National Service Work at Eastern Ports.—The last Hostess House in the Soldiers' Camps has been closed, but the needs of women, originating in war conditions, are not yet over—35,000 women, the majority of whom are soldiers' wives, are waiting to come back to Canada. A large number of these are young English girls, who are making their first visit to Canada, a great many of whom have young babies with them.

"For these women the National Service Department of the Dominion Council, Y.W.C.A., has opened up reception rooms in the Immigration Building in St. John. The bright chintz-covered furniture from the Hostess House has been utilised, and easy basket chairs, ferns and flowers, give the room a home-like atmosphere. Sandwiches and coffee are bought by the Y.W.C.A. from the canteen in the building, and as food is only served there over the counter, without any seating accommodation, the women are served around the little tables in the Blue Triangle Rest Room. Every-

thing is done to make the women and babies comfortable. A room is fitted up with beds and easy chairs, where the mothers can put the babies to sleep. Babies' bottles, milk for the children, vaseline, talcum powder, and all the other small things that are needed for the babies after their journey are supplied.

"Miss Perry, who took charge of the agricultural work in British Columbia under the Dominion Council Y.W.C.A. during the last summer, is in charge of the work, and Miss Woods, the Hostess from Long Branch, is assisting her. Although the Dominion Council is organising the work and fitting up the rooms, a great deal of the success of the work is due to the fine co-operation received from the people of St. John. Everyone, from the Mayor, and Immigration and Military officials down, expressed their interest in the work, and their willingness to help in every possible way. The Immigration officials set aside a large part of the building, and the ladies of St. John are giving their time and energy. Representatives of all the Societies in St. John met the Secretary from the Dominion Council to discuss the best way to manage the work. It was agreed that there should be a Central Committee of 15 representatives of societies, who should be responsible for having 15 people, if required, to meet the ships. The societies also expressed their willingness to help with money, supplies, or anything else required.

"Two ships have already arrived with a Y.W.C.A. conductress on board, and as the Dominion Council has permission to place such a worker on each ship carrying 200 women or over, it is hoped that this step may prove of inestimable value to those who are coming to Canada as strangers. Mrs. Burrington-Ham (the Immigration Secretary) is at present in England arranging for Conductresses on the ships.—"*The Association Outlook*," *February*, 1919.

CHINA.—Student Work.—"Our student field might well be called the 'field of magnificent distances.' It reaches from Takushan, Manchuria, in the North, to Shin Hing, Kwangtung, in the South; from Fancheng and Anlu, Hupeh, to the coast, and reaches into Hunan, Honan, Shantung, and Fukien. Our student secretary and student committee facing the fact that one person cannot cover such a field effectively, have developed a plan whereby the work can advance more rapidly. They have divided the entire field into five parts to be known as North China Field, East Central Field, Yangtsze Valley Field, Fukien Province and Kwangtung Province Fields, and asked the National Committee to appoint student secretaries to cover these fields. With the work thus divided into sections and covered by student field secretaries it makes much more possible in this department. A report has already come in from the student secretary of the North China Field of work in progress. A couple of letters here published show the interest of the students.

"'Just to-day we had our first Y.W.C.A. meeting of the new term and the girls told of their work during the summer and signed the blanks.

"'At a meeting of our preachers recently (men from all over the district) when reports were given nearly every one mentioned the work of the girls in their home churches during the summer. Several of our girls could not return to school because of brigand troubles and one girl did no work during the summer. Our people have been so harassed and troubled and the troubles are not yet over. But they are brave and push on hoping to do a little in the times when we have respite from troubles!

"'One girl said she taught her father to read during the summer; another said she tried to teach the people of her own house something of sanitation. She seemed to have waged a war against flies and closed bedroom windows. It was all so interesting.'

"' On the 13th of October we had a most interesting meeting, for at that time the members of the Time Investment Club made their reports. Most of the girls had helped younger brothers or sisters to learn to read, and had told them Bible stories using the Blackstone picture tracts to illustrate them. Several had taken their turn leading morning and evening prayers, I remember in particular three girls who lived in a women's opium refuge the mother of one being the woman in charge who had done much in helping the Bible-woman, not only leading prayers but talking with the women, sometimes far into the night, the latter being especially wakeful because of the influence of their opium habit. Most of the girls also had opportunity to talk about the evils of footbinding because the officials of this province are very strict, and therefore everyone is either unbinding (to a certain extent) or trying to evade the inspector. At any rate, the girls have the influence of the Government's action to back their words. Most of the girls had found opposition to one or another of their efforts and some confessed that they had stopped saying anything for lack of courage and hoped they would be braver next time! "—*"News Items," November,* 1918.

In Hongkong.—In Hongkong, from where I have just returned, there is the greatest eagerness I have experienced in China. Miss Elliott is to be in residence there this winter though continuing to major in the language. Two rooms have been rented as headquarters for the Pre-organization Committee for such meetings as they need to hold. We had a number of meetings while I was in Hongkong, each one indicating that the field is absolutely ripe and that there are large numbers of women ready to throw themselves into the work of the Association. Hongkong is especially fortunate in having so many strong Christian leaders among women."—MISS COPPOCK, *in "News Items," November,* 1918.

A Secretaries' Conference.—"The Triennial Conference of all China's secretaries, Chinese and foreign, meets again January 25th to February 4th, 1919, at the Southern Methodist Mission compound in Sungkiang. Think of the centres to be represented—Canton, Hongkong, Foochow, Hangchow, Shanghai, Nanking, Changsha, Tientsin, Peking, and Mukden! Between fifty and sixty secretaries are expecting to attend. This year's Secretarial Conference would not recognize itself as a reunion of the Conference of three years ago.

"The programme is to include Bible study, addresses, meetings and reports of the commissions formed at the last Secretarial Conference, departmental meetings, and definite time for intercession. It is planned to have at least one day of joint meeting with the members of the National Committee and some pleasant visiting, back and forth, with them.

"Perhaps to no one will the fellowship of these days mean more than to the members of a language school class, separated to opposite poles,—unless it might be to the veterans of the last conference, or our inland sisters in Changsha, or the December arrivals from America—or the everyday, friendly rank and file."—*"News Items," January,* 1919.

A New Venture.—"The dream of secretarial training in China is to be realized this month. For the three weeks from January 4th to 25th a good proportion of the Chinese Association secretaries will be gathered in Shanghai for a course of lectures on topics Associational and general, ranging from 'Evangelism in China' to 'Phonetic Writing.' A short course in simple, applied economics and sociology will be given by members of the faculty of the Shanghai Baptist College. The Bible normal training class will be led by Mrs. Katharine Abbey Vanderbeek.

"Technical lectures on important phases of Association work in China—national, historical, committee policy, and student work—will be given

by specialists along those lines. Miss Margaret MacKinlay will explain the most approved Association business and bookkeeping methods. The training course aims to be as thorough as the time allows, on Association history and background as well as policy and principles. It is fortunate to be able with these Chinese young women to lay this foundation before the general conference of secretaries, which follows, where the problems raised may be more fully discussed.

"The following secretaries are expected to enter the training course:—from Canton, Miss Taam, Miss Chan, and Dr. Lao; from Peking, Miss Ting and Miss Chang; from Mukden, Miss Yang; Mrs. P'ang of Foochow; and from Shanghai, Miss Wei, Mrs. Wu, Mrs. Yi, and Miss Wu, some for all and some for part time."—*"News Items," January*, 1919.

FRANCE.—La Y.W.C.A. Américaine en France.—"Nos douces et énergiques sœurs d'Amérique de la Y.W.C.A. sont venues, le regard clair, le cœur débordant d'amour et d'idéal chrétien, fonder en France avec l'esprit d'organisation et de méthode qui les caractérisent, des œuvres de guerre; *Restaurants à prix réduits, réchauds*, destinés aux femmes qui, du jour au lendemain, du fait du terrible fléau, ont été appelées à travailler, loin de leur foyer. Il ne suffisait pas à nos sœurs d'Amérique d'aider matériellement les travailleuses, elles ont voulu développer leur culture intellectuelle et morale et elles ont fondé dans plusieurs villes de France le Foyer des Alliées, le Foyer-type, qui répond au triple sense du petit triangle suggestif qu'elles portent en insigne dont la signification; *Corps, ésprit, âme* est leur programme d'action.

"L'heure sonnera bientôt où nos grandes amies d'Amérique songeront à rentrer dans leur patrie.

"Elles ne considèrent pas leur œuvre comme terminée et veulent, avant leur depart, faire encore d'avantage; créer partout en France, où elles seront réclamées, des institutions en faveur des femmes. Dans ce but, elles ont fait appel aux grandes associations d'Œuvres qui accordent à la femme, à la jeune fille, protection, aide matérielle et morale, et ont constituée un Conseil provisoire dont le but et le programme sont exposés dans le texte qui suit.

(1) "'Faire une étude sur les conditions et les besoins des femmes en France.

"'(2) Se mettre en rapport avec les organisations féminines françaises.

"'(3) Développer des illustrations types des diverses activités pour le bien-être physique et morale des femmes.'

"Depuis le fin d'août, 1918, 'les secrétaires Américaines ont fondée en France 7 Hostess Houses pour les Américaines, s'occupant des œuvres de guerre, 13 Hostels pour téléphonistes et les autres femmes employées par l'armée américaine, ceci à la demande du gouvernement des Etats-Unis, 15 Centres récréatifs pour Infirmières de la Croix-Rouge américaine, 12 Foyers des Alliées pour les Françaises.

"'C'est à la demande des Françaises, membres du Foyer des Alliées, qui ont exprimé leur crainte de voir les Foyers se fermer, et aux nombreuses pétitions des Françaises, collaborant à cette œuvre, et priant la Y.W.C.A. de ne pas abandonner la direction des "Foyers" qne la Y.W.C.A. a convoqué le Conseil provisoire.'

"La Conférence s'est ouverte le 27 janvier à 4 heures, dans les vastes locaux du quartier général de la Y.W.C.A. rue Edouard VII. Les déléguées ont eu l'honneur et le plaisir d'être reçues par Mrs. Wilson, accompagnée de Mrs. Lansing. Leur aimable et cordial 'shake hands' ont gagné tous les cœurs. Miss Taylor et Miss Niven, secrétaires exécutives, ont fait un chaleureux acceuil aux membres de la Conférence, qui se sont retrouvées, autour d'un abondant et excellent thé, heureuses d'échanger leurs idées.

" Les Sections se sont réunies le 29 janvier, sous la présidence de chaque Présidente de Section. Une réunion générale a eu lieu le soir, présidée par Mme. Siegfried, où Mlle. Fuchs et Mme. Avril de Ste.-Croix ont fait le récit de leur voyage aux Etats-Unis.

" Le 30, la Conférence a eu le plaisir d'applaudir trois belles allocutions. Mme. Siegfried a parlé sur la charité, qui ne doit pas revêtir la forme de l'aumône, mais celle de l'entr'aide, et sur le respect de toutes les croyances et de toutes les idées d'autrui.

" Mrs. Lansing a évoqué les souffrances héroïques endurées pendant la guerre. Elle exhorte les femmes à s'unir et à se mettre un travail d'un cœur confiant et joyeux, pour aider à la réparation des ruines.

" Miss Taylor expose, dans une allocution vibrante d'énergie, le but et les projets du Conseil provisoire. 'Nous nous réjouissons, dit-elle en terminant, d'avoir eu le privilège par cette guerre, de connaître les femmes, à travers tant de Sociétés différentes. Par une combinaison de force physique, cette guerre a reserré temporairement les nations entre elles. Les femmes seront désormais unies par une combinaison de force morale qui, elle, sera irrésistible.'

" Une réunion des Sections a précédé le déjeuner en commun, à l'hôtel Petrograd, qui a été cordial, joyeux, assaisoné de la plus belle humeur.

" A deux heures, réunion générale des déléguées dans la salle du théâtre Edouard VII., où les Présidentes des sections ont donné lecture de leurs travaux, très documentés et écoutés avec un profond intérêt. La séance de travail s'est terminée par une allocution, très impressive, de l'honorable Mrs. Waldegrave, présidente du Comité universel de la Y.W.C.A. après laquelle a suivit une intéressante séance de cinéma, donnant des vues variées des différents Foyers des Alliées."—" *La Femme*," *Fevrier*, 1919.

English Girls in Paris.—" Early in January the English Government telephoned from Paris asking the Y.W.C.A. to provide a girls' hostel and club for English girls on the staff of the British Peace Conference Headquarters (Hotel Majestique) in Paris. Although the Government will help in the upkeep of the hostel, the major part of the expense will fall on the Y.W.C.A. The Y.W.C.A. will have the entire care of the staff, which numbers upwards of 150, and will be responsible for providing recreation for the girls, many of whom have been detailed from the Q.M.A.A.C. to do this work. Work is going on in the hostel, and it is hoped soon to open a recreation hut outside."—" *Our Outlook*," *March*, 1919.

FRANCE.—Inter-Allied Conference of Suffragists.—" A Conference of representatives of Suffrage Societies of allied countries met in Paris on Feb. 10th, at the invitation of the French Association pour le Suffrage des Femmes. Mme. de Witt Schlumberger, in the chair, welcomed the 14 delegates who were present from Great Britain, United States, France, Belgium, Italy and Australia. Fraternal delegates from Poland were also accepted.

" The first business of the Conference was to discuss the resolution to be presented to President Wilson, who had promised to receive a delegation from the Conference.

" It was decided to ask that a special commission of women should be officially appointed by the Peace Congress to enquire into and report upon the conditions and legislation concerning women and children, and that the names of women for this work should be submitted by those women's societies which are internationally organised and selected from among them by the Government of each country.

" President Wilson received the deputation with the greatest sympathy, and said that he was very glad to receive a definite request from such a representative gathering. He was, as everyone knew, an ardent supporter

of Woman Suffrage, but felt that as it was a matter of domestic policy in each country, it could not properly be dealt with by the Peace Congress. He agreed, however, that there were subjects of international scope that were of particular importance to women, and he suggested that it would be best to set up a commission of the Peace plenipotentiaries themselves, in a manner exactly similar to the economic or labour commissions, to deal with these questions. To this commission he thought one composed of women selected by the Inter-Allied Conference should be officially added. He said he was prepared himself to bring forward this proposal, and would take steps to do so before he left for America. And he advised the deputation to wait upon as many as possible of the representatives of the Powers to ask for their support.

"After hearing President Wilson's opinion, the Conference decided to make their demand in the form he was prepared to propose, and further decided to seek to interview every plenipotentiary. Deputations, consisting of one representative from each country, were arranged, and a number of interviews obtained.

"His Excellency M. Venizelos said that he was a convinced suffragist, and that in his own country the moment there was the least sign of a demand for the vote from the women themselves they would find him ready to be a father to their cause. Mr. Massey, of New Zealand, promised his support to the proposal, and Lord Robert Cecil, who was as ever a firm friend, promised his help in several practical ways.

"At the third meeting of the Conference resolutions were unanimously adopted asking for equal suffrage in all countries, for the equalisation of the law between men and women both as to nationality and in every other direction, for the opening to women of all occupations and appointments, for the payment of wages and salaries upon the basis of work and not of sex, and for the acceptance of the equal moral standard. It was further decided that a commission of enquiry, composed of women, should be at once appointed in Paris to study and prepare the questions to be brought before the official commission, and to this commission also the delegates were asked to secure nominations from their different countries.

"An inaugural meeting for this commission of enquiry was held on Feb. 13th, and was attended by a number of prominent French women interested in different aspects of women's problems, and the subject was at this meeting divided into the following sections: Law, Hygiene, Morality, Labour, Suffrage. Provisional chairmen for each section were appointed.

"A resolution affirming the necessity for a League of Nations to be based upon the people's will, and the impossibility of this without the participation of women was also passed by the Conference and given to the Press. During the next few days interviews were obtained with Senator White of U.S.A., Sir Robert Borden of Canada, Mr. G. N. Barnes, Great Britain, all of whom supported the proposal.

"On Feb. 14th, the delegates were received by President and Mme. Poincaré at the Elysée, and he expressed great interest in their mission. He said he thought such a commission ought to be appointed. He said further that Woman's Suffrage was bound to come in France and Italy before long, now that the Scandinavian and Anglo-Saxon countries had shown the way, and he agreed with the deputation in thinking that there were many social questions that could not be satisfactorily settled until women could vote.

"On Feb. 16th, a large meeting was held at the Lyceum Club, and further progress made with the organisation of the groups of experts to study and prepare material upon the various groups of questions likely to be discussed by the official commission."—RAY STRACHEY, "*Common Cause*," *February 21st*, 1919.

GERMANY.—Woman's Suffrage.—"January 19th, 1919, the day of the elections for the National Constituent Assembly, will be distinguished in German history as a memorable day for all time, as the day in which Germany's women went to the ballot-box for the first time to take their share in deciding the fate of their nation. We cannot assume that all the women electors who thronged the polling stations and stood in queues along the streets from early morning were all fully aware of the significance of the hour; and yet a reflection was seen of it on the faces of the women, young and old, something of a new dignity and assurance, of new self-reliance and modern citizen pride. 'I, too, am called on to-day to take my share. I, too, can speak my mind when the weal or woe of the Fatherland are concerned!' And a new expression was seen on the face of many a worthy elector, who pressed to the poll by the side of his wife or grown up daughter, an expression of comradely respect, such as formerly was felt and shown only to those of the same sex.

"The great day of January 19, 1919, signified a world turning point for German women. Consciously or unconsciously we all felt that. Precise details of the participation of the women electors are at present not available, but it is said that an average of 80 or 90 per cent. of all electors voted, which in any case shows a high percentage, including women. According to their undeniable numerical preponderance, it may even be reckoned that a higher percentage of women voted.

"Out of 421 members of the National Assembly, 36 women have been elected, including 18 Majority Socialists, 3 Independent Socialists, 5 German Democratic Party, 6 Christian People's Party (Catholic), 3 German Nationals, and 1 German People's Party.

"With heartfelt satisfaction we all—the candidates who were not elected, too—follow the entry of our fellow-women into the representation of the people, which for the first time may be called representative of the 'whole' people, and which is to create for our Fatherland the vital conditions which will raise it from direst need to prosperity and happiness, to interior and exterior culture. With deep emotion we all look to Weimar, to the place from which once before light shone forth to the German people, from which now in the darkest hour healing shall come."—"*The International Woman Suffrage News*," *March*, 1919.

"A German wireless telegram says that Frau Marie Juchacz, the first woman to speak in the German Parliament, has, according to the newspapers, worked her way up by her own exertions. She has been a maid-servant, a worker in a factory, a hospital nurse, and a dressmaker. She improved her education in Social Democratic institutes for the education of the working classes, and then worked as a party secretary and as an editor."—*Wireless Press.*

GREAT BRITAIN.—Reconstruction Work and Plans.—"The urgent matters for consideration by the Young Women's Christian Association at present fall into two categories:

"(1) Temporary work for the immediate future; and (2) Permanent schemes for normal times.

"A special Young Women's Christian Association Demobilisation Committee has been formed, consisting of representatives of all the committees of the War Department, the Employment and Emigration Department and the Social and Legislation Department. This committee is closely in touch with the Government Departments concerned, and has already put forward a scheme as to how the Association can be of service to the country in this difficult demobilisation time. A letter has gone to every branch, secretary and club or hostel leader in Great Britain and France, drawing attention to the urgency of the matter; it points out the Government unemployment

benefit, and asks Young Women's Christian Association workers to get into touch through the Labour Exchanges with the Government Welfare officials; they are also asked to bring to the notice of this committee any cases of hardship or difficulty, and any other matters which may be relevant.

"All clubs and canteens which for any reason cannot remain permanently will be kept open until the last moment that they are needed; but as many as possible will be kept on and become part of the lasting work of the Association.

"(2) The 'Permanent Policy' to be followed in normal times.

"It is not possible to give any scheme in detail, but there are certain broad lines for continued work which have gradually been growing clearer during the past few years.

"(i) *Clubs.*—In every town there should be groups of clubs, managed centrally, but scattered wherever needed, to meet the needs of every type of younger women. There would be the self-supporting social and religious centre for the business girl and clerk, the more free and easy club for the factory girl, the Girl Guide company for the younger girls, each with its distinct scheme of work—educational, physical, musical, etc.—and its opportunities, suited to its particular clientele, of spiritual growth.

"(ii) *Canteens.*—The usefulness of this work has been so fully demonstrated during the war by Government officials, factory managers, and workers alike, that it would be wrong to turn back from such work which we can do, and do satisfactorily.

"(iii) *Hostels.*—The Young Women's Christian Association has practically an open field all over the country for hostel organisation on a large scale. There is no doubt that the housing of the unmarried women workers of any and every grade is going to be one of the serious housing problems of the future.

"(iv) *Holidays and Camps.*—This is one of the most valuable bits of work undertaken by the Association, and deserves to be increased tenfold. The benefit to girls from a jolly country holiday in fellowship with others is incalculable from every point of view. Many a girl has had the whole outlook of her life changed—and changed gloriously—as the result of a fortnight's 'camp.'

"Another side of the work still rather in its infancy, has to be vigorously developed in future, and that is our co-operation with the great industrial movements for the betterment of working conditions among women and girls.

"We also hope to co-operate more and more with our brother Association, the Young Men's Christian Association. Men and girls who love to take their pleasure in company also welcome chances of education and recreation together. There are many bits of work impossible for either Association to attempt alone, but which could be well carried through if undertaken together, and their two great Christian Associations joyfully join hands in the effort to make the mutual relationship of men and women as good a thing as possible.

"A further matter we realise now as never before, is the solidarity of the human race; that every part of the world stands or falls together. Our responsibility is proportionately the greater. We dare not allow the women of other races to go without all that makes life livable, if only for the selfish reason that their backwardness reflects on us all. Therefore through the Overseas work of the Association we must aim at strengthening the world-wide bonds that make us a truly international society.

"Through all our work must run the gold thread of personal devotion to our Lord and the Service of His Kingdom. By means of careful selection and training of leaders, and the development of Bible Study and Evangelistic work in its broadest sense, we shall ever lay more and more

emphasis on the central aim and basis of the Young Women's Christian Association.

" These are some of the bones which have to be built together. Without the spirit of Life and Love they are dead indeed. But we humbly believe that, in spite of many faults and repeated failures, the Association *has* the essence of that spirit within it, whereby one day we shall grow to the measure of the stature of the fulness of Christ."—*" Our Outlook," January,* 1919.

An Experiment in Educational Work.—" The Association has for some time been considering the desirability of starting a club that should have a definite educational character, and that should include day-time as well as evening work. It was thought that such a scheme might fit in with the proposed Continuation Classes for young workers. The idea was no sooner well conceived than it began to take shape. A suitable house was found and acquired. An educational director was appointed as well as an able assistant. At this juncture the Government was suddenly faced with the problem of dealing with a large number of young people who had been working during war pressure, and were now dismissed. They had been somewhat spoiled by high wages, unusual liberty, and unnatural excitements. It was not desirable that they should roam about the streets while waiting for work. The Association seized this opportunity to offer their newly acquired premises and staff for the purpose of starting one of these branches at the Crescent Club, Oseney Crescent, Kentish Town, N.W. The London County Council were glad to supply equipment and financial support, leaving the Association free to arrange any scheme of work that seemed advisable

" The great object, of course, is to attract the pupils by awakening their interests in something beyond and outside their daily work, and at the same time, if possible, to get them to take pride in their personal appearance, mode of speech, power of observation, and efficiency in general. Handicraft of many kinds will be taught, with necessary calculations, and drawing, games and dancing are to be a leading feature, with singing of folk songs and other music. The Association is specially anxious to make all the surroundings attractive. The rooms are large, light and airy, with pictures of an undidactic nature, and there is a pleasant library where pupils can read storybooks at least once a day if they wish. In short, it is hoped that every young worker who spends only one week or only one day (quite a possibility) at the centre, may look on it as a pleasant and perhaps inspiring experience."—*" Our Outlook," March,* 1919.

The Bureau of Service.—" Many of the great number of educated girls who have been serving as V.A.D.'s or helping in one or another form of war work, are now asking themselves what their after-war employment is to be. They have done four years of steady and arduous work, and even those who are returning to normal home life will want to devote such spare time as they have to some form of social service. Others again will desire to take up full-time work, either voluntarily or with a salary, and others again will feel that before entering upon any new permanent work, they want to increase their possibilities of usefulness by taking some special training.

" But among the many possibilities of work it may not be easy for the individual girl to find out unaided which is the niche into which she will best fit. She needs some centre to which she can go for advice, and through which she may find the work best suited to her needs.

" The Bureau of Service, which has just been instituted under the joint auspices of the Young Men's Christian Association and Young Women's Christian Association, is specially designed to meet the needs of those men

and women who desire to take up some form of work for the Churches, either at home or in the foreign field; or for interdenominational bodies such as the Young Men's Christian Association and Young Women's Christian Association; or who desire to undertake from a motive of Christian service any form of social work.

"Its aim will be to advise, and find openings for work for candidates who desire to give full-time service, paid or unpaid, and also for those who, with only a limited amount of time to offer, desire to use it to the best advantage."—"*Our Outlook*," *January*, 1919.

Transforming War-time Work.—"The Saltley Hut, Birmingham, formerly a Blue Triangle Munition Hut, is being used as a 'Continuation School' for 100 unemployed girls between the ages of fifteen and eighteen, whose employment benefit depends on their attending such a school when available. A qualified sewing mistress teaches dressmaking, millinery, mending, fancywork and plain needlework; a qualified gym. teacher takes Swedish drill and Morris dancing. Reading, writing, arithmetic, and other elementary subjects are taught. There is an excellent attendance and many of the pupils are becoming members of the Young Women's Christian Association."—"*Our Outlook*," *March*, 1919.

Foreign Girls and the International Section.—"London has always attracted thousands of foreign girls from all parts of the world, and for well nigh half a century the Young Women's Christian Association has been a centre of reunion for them as a home away from home.

"For many years the Central Institute had an International Club, and sometimes 300 to 400 girls were gathered in Morley Hall. Many of us remember also how, in pre-war days, long queues of girls used to throng the Foreign Employment Agency at 26, George Street. In 1914, the International Club came to an end, and the Young Women's Christian Association Branch for French-speaking Girls was formed, and has much prospered since. Its members meet at Headquarters every Saturday afternoon, and these meetings, full of chattering and cheer, are much beloved by the happy family they form. A girl writes from France to the Secretary: 'I cannot tell you what our French Club has been to me . . . it was like a corner of my beloved France in the great London.' There are also many scattered members. They often correspond together by a sort of circulating journal. Some of these distant members are the most loyal; some have never been at 26, George Street, and yet they think of it as a sort of haven of all good things.

"In 1918 all the work done by the branches and by the Amies de la Jeune Fille among foreign girls in this country was taken over by the National Young Women's Christian Association, and the International Section was formed. Since then the new committee has been hard at work, not only carrying on that which was done before, but planning for the future. One plan is for a Residential Club, comprising an ideal hostel and extensive club activities.

"The International Section is also in touch with Belgian, Danish, Swedish and Norwegian societies working on Young Women's Christian Association lines, and they hope to link up in the future everything done for or by foreign girls in this country under the sign of the Blue Triangle."—"*Our Outlook*," *March*, 1919.

INDIA.—Rangoon has five Girl Guide Companies now, and a Blue Bird Company that began with a membership of twenty. Their membership campaign resulted in eighty-four new members. (Rangoon's membership is round the five hundred mark.) There are six membership Bible classes in addition to the Girl Guide meetings and Miss Casswell's classes for

Burmese nurses—for Rangoon has Burmese women working as nurses both in the Dufferin and the General Hospital, besides those who practise privately. A hostel for these nurses must not be delayed long. Then there is a large community of Chinese women, among whom work has been started in which the Young Women's Christian Association could help, and altogether with its city home, its holiday home, its commercial classes, its lectures and meetings, the Rangoon Young Women's Christian Association is justifying its existence in a very real way. **Naini Tal** in two years has cleared off all but Rs. 5,000 of its mortgage, and is busy with plans for the beautiful new home. The site could hardly be better. It is central, quiet and pretty, with the most charming of views. **Mussoorie**, too, has brought down its debt so low that another year should see it vanish altogether, and this winter sees new servants' quarters completed and the compound rearranged. The U.P. may well be proud of its branches with two such go-ahead holiday centres, and with **Lucknow** making itself felt as an authority on women's wages and the conditions under which they are employed.—"*Women's Outlook in India*," *January*, 1919.

Punjab Ladies' Relief Work in Influenza Epidemic.—"A number of ladies, Indian and English, organised extensive visiting in Lahore during the influenza epidemic. They worked in pairs, visiting from house to house, and distributing medicine, milk, and clothing. They were warmly welcomed by the people. In the course of their visits they were struck by the urgency of many sanitary reforms, and drew up a list of complaints. They then formed a permanent band of voluntary health visitors."—"*International Woman Suffrage News*," *February*, 1919.

The North India Students' Camp.—"The Camp was held at Queen Mary School, Delhi, from December 28th to January 3rd. About thirty students were present representing Arts, Medicine and Normal Training. They came from Isabella Thoburn College, Kinnaird College, Women's Medical School, Ludhiana, Woodstock, the Lady Hardinge Dhera Dun Training College, the Diocesan College, Calcutta, and Wilson College, Bombay. And they spoke English, Marathi, Gujerati, Hindi, Panjabi, Malayalam, Urdu, Bengali and Arabic. The Rev. P. N. F. Young, of St. Stephen's, Delhi, gave a series of lectures on the Literature of the Bible, and the Rev. A. Low, Jaipur, gave a series on the Atonement. Bible Circles were held each morning; and each evening before dinner, we gathered together, students, leaders and lecturers, to discuss the day's lectures and any subjects suggested by them. After dinner we were entertained by various delegates with music, charades and tableaux, some of which were highly amusing. At 9 o'clock we met for prayers, at which short addresses were given on Thought Control, The Morning Watch, Our Responsibility to non-Christian Students, Witness on Daily Life by Dr. Elliott, Miss Neve, Mrs. McKenzie and Miss Whitehouse, while one evening, Mr. Rudra, the Principal of St. Stephen's College, came and spoke to us of Nationalism and Christianity. In addition to the meetings mentioned, we had a Federation meeting, a Student Department business meeting, and sectional meetings for students of different faculties, and each morning we met for intercession, the subjects being Reconstruction and International Fellowship, Women, the Indian Church and India. On Sunday the Anglican members attended communion at St. James' Church and for the non-Anglicans a communion service was arranged by the Rev. C. B. Young of the Baptist Mission, and conducted by Mr. Low. The closing meeting of the camp was taken by Miss Whitehouse who summed up some of the lessons we had learnt, telling us that although we had perhaps heard many things that were new and at first a little startling, yet we had the promise of God's spirit, which would lead us into all truth.

" Excursions to the Fort, the Jumna Masjid, the Lady Hardinge College, and Badminton and basket ball filled up the afternoons.

" The camp led us to realise among many other things, how the Student Department is binding the women students of India together; students told us that they were related to or knew students at the other end of India from whom they had heard of the Madras Camp and of branches in other parts of the country, and the desire was expressed for an all-India camp at which we might all see each other.' "—" *Woman's Outlook in India*," *Feb*, 1919.

Franchise for Indian Women.—" The Indian Women's Educational Association has forwarded to Lord Southborough, chairman of the Indian Electoral Committee, an appeal for the inclusion of some Indian women in the new electorate. This is urged (1) on general grounds, as the women are half the race, and practical problems of education, marriage, and the family affect them specially; (2), as particularly helpful in India, where, from several causes, the inherent civilisation of the country lies largely in the hands of the women. Women already vote for, and are eligible for election too, local councils in several parts of India. The vote is specially claimed as an initial measure for two classes of women—those owning property in their own right, and graduates of Indian and English universities.

"In sending this communication, Mrs. C. M. Villiers-Stuart, the hon. organising secretary, writes :—' In making our appeal public we are anxious to point out that it is not just a purely " suffrage appeal " as the subject has been understood in Europe, but that our efforts spring from a real understanding of past and present conditions in India. I find that all doctors and educationists familiar with the East agree that to include some women in the Indian electorate would be the best and quickest way to help forward the fuller education of their backward sisters. . . . It is interesting to find every shade of political opinion and religious thought among our supporters. Lord Sinha told me that he was not against the inclusion of women if the qualifications were kept high, so I hope that something may be done at the start of the new régime.' "—" *The Indian Magazine and Review*," *March*, 1919.

New Union Medical School for Women.—" Some time ago plans were being considered for the establishment in South India of a united Missionary Medical College for women, but the War came, and the carrying out of these plans was temporarily stopped. Now, however, the Committee has decided to make a beginning with classes for apothecary and sub-assistant surgeons only, and when the War is over new buildings will be erected and university classes opened. The school is situated at Vellore in North Arcot, and the first classes began in July, 1918. The Government of Madras has approved of the idea and has given a grant towards the expenses. The school is open to students of all castes and creeds, but the school final certificates with good English will be necessary for admission, and candidates must produce character certificates and be over eighteen years of age. Further particulars may be had from the Principal, Dr. Ida Scudder, Vellore, N. Arcot.—" *Woman's Outlook in India*" *July*, 1918.

JAPAN.—Beginnings of Association Work in Kobe.—" On October 26th there was held a meeting to which women of all the churches were invited. On the 31st the nearly 200 mission school graduates resident in Kobe were similarly asked. These meetings were for social fellowship and informal counsel and prayer about the new Young Women's Christian Association. There was small attendance, on account of the prevailing influenza, but splendid spirit.

" After these preliminary gatherings, and much calling to secure Committee Members, Miss Fujita, the General Secretary, called together the

pre-organization committee on November 4th. Its second meeting was held with Miss Kawai on November 18th; 20 committee members and five secretaries were present. Executive officers were elected, and it was decided to begin to make plans and raise funds for a building immediately. Miss Kawai's happy suggestion that the Kobe Young Women's Christian Association building fund should be a memorial of the establishment of the world peace was instantly received. Kobe people like a big objective—the bigger the better! The building is to combine both offices and dormitory accommodations (with separate budgets after they are started), and will be planned to respond to the immediately imperative needs, and allow for future expansion. Yen 300,000 is the approximate sum needed for land and building. Preparation for this effort will be made from now on, while the finance campaign itself will begin very early next year. A percentage will be included in the budget as a special gift to the new Young Women's Christian Association work in Siberia. Earnest prayer is asked for the newly elected chairman, Mrs. Haseba, and the other officers and committee chairmen, and for all the 45 committee members in this great undertaking.

"Miss Narishima and Miss Masuda gathered the business girls from settlement business houses for the first business girls' club supper, to which 13 sat down on Saturday evening, November 16th, at the foreign secretary's home. The business girls have been coming for Sunday afternoon teas and informal prayer meetings and are to start a regular Bible class from Nov. 24th.

"The World's Week of Prayer has been our most significant experience so far. Copies of the prayer topics issued by the National Committee (translated from the World's pamphlet) were given to all committee members to use in their homes. Two meetings were formally planned—the first on November 10th, held at the Young Men's Christian Association building and chiefly for committee members, was addressed by Mrs. Jo on the topic of the day, 'The Fatherhood of God.' The world vision of the women was evidenced in their prayers in a wonderful way. Eighteen were present at this meeting, and on Thursday evening at the second meeting, 25 younger girls, chiefly from the English classes, joined in prayer and later in social fellowship and games, after which they said 'Good-night' with radiant faces and the request that we have such a meeting again soon!"—"*The Young Women of Japan*," *December*, 1918.

The World's Week of Prayer in the Tokyo Association.—"The opening meeting of the World's Week of Prayer was held on Sunday, Nov. 10th. Over one hundred were present, including pupils from the various student associations in the city, to hear Miss Kawai's address. Daily prayers were held the following week at three o'clock with an average attendance of twenty."—"*The Young Women of Japan*," *December*, 1918.

Pioneer Work in Kyoto.—"Miss Chambers left for Kyoto early in October to study the language and work with Miss Crawford. These secretaries are most grateful for the splendid opportunities already coming to them as entering wedges. They have an English class of sixty nurses and a Bible class in a mission Sunday School in the heart of the largest weaving section in Kyoto, and probably in Japan. The Doshisha Girls have been exceedingly helpful in many ways and just now, in response to their request, our secretaries are helping them with the work they are undertaking for the refugees in Siberia. The next class to be started will be one to study the work of the Young Women's Christian Association in other countries, especially in America."—"*The Young Women of Japan*," *November*, 1918.